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The
Review of Religions

Vol. XXXIII SEPT.-OCT. 1934 NOS. 9-10

بسم الله الرحمن الرحيم

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نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

ANSWERS TO SOME IMPORTANT QUESTIONS

(Translation of an Urdu letter dictated by Hazrat Khalifatul-Masih II).

BY M. H. TAJ.

1

Belief in the Promised Messiah and Medhi necessary to being a true Muslim—Jesus born without a father—Ahmadis not allowed to say their prayers behind a non-Ahmadi Imam—Need of reciting Arabic texts in Prayer—An Ahmadi can join a non-Ahmadi Mussalman in lifting up hands in ordinary prayer—Why a Muslim ought to wear a beard—The use of rosary among Muslims an exotic practice—Sense in which the term " Holiness " is used among Muslims.

I gather from your letter that either the men belonging to the two schools of thought whom you have chanced to meet, that is, those who hold that a

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non-Ahmadi Mussalman who disbelieves in the Promised Messiah is a "Kafir" and those who maintain that he is not, have failed in making their respective view-points clear to you, or you have not yourself been able to represent the same correctly in your letter to me. Our belief on this point, which is based on and supported alike by the teachings of the Holy Quran, the Traditions of the Holy Prophet, and the writings of the Promised Messiah, is very clear and very simple. To put it briefly, it is this: The term "Kufr" as used in the Islamic terminology has a reference not to the personality of a Prophet or heavenly messenger, but to the divine Word of which he is the bearer; in other words, a man is adjudged a "Kafir" not because he rejects a heavenly messenger in his personal capacity, but because he belies and rejects the Word of the Most High sent down to the world through that messenger.

Hence if any one talks to you on this point, the one question that you should ask him is whether he believes the Revelation received by the Promised Messiah to be the Word of God, or regards it merely as being an inspiration either from Satan or from his own subjective mind. If he takes the latter to be the case, then you will see for yourself that such a person has clearly got no connection whatever with the Promised Messiah. Can we possibly accept a man as a divine teacher and messenger and make him form an integral part of our faith who, instead of being the recipient of divine revelation, is subject to inspiration emanating from sources other than divine? But if, on the other hand, he believes it to be the revealed Word of God, then clearly it is not a question of the rejection of the personality of the Promised Messiah but of the Word of God of which

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he is the recipient and bearer. To my mind, the whole matter resolves itself into this question: Can a person, notwithstanding his having rejected a divine Word continue to be a good believer? An emphatic negative is the only answer that can be returned to this question.

It is clear from all this that when we assert that a man who rejects the Promised Messiah rejects the whole of Islam, we do not mean thereby the rejection of a mere Punjabi gentleman, or of a Muslim holy man, or of a scholar deeply versed in the Islamic theology; what we mean is the renunciation of the divine Word as revealed through him. No reasonable man can for a moment regard him as being obedient to God who will accept God's Word when revealed through one man, but incontinently rejects it when revealed through another. It is perfectly legitimate to ask whether the Revelation received by Hazrat Mirza Sahib really represents the divine Word, but it is not right to ask whether, despite its being the Word, of God, it is necessary to believe in and accept it. If it is the revealed Word of God, it is beyond doubt one's bounden duty to implicitly accept it, or else one is not a believer.

Let me, however, explain it here that our definition of the term "Kufr" (disbelief) is not quite the same as that of the Common Mussalmans of the present day. They define a "Kafir" as being one who is eternally doomed to remain in Hell. We reject this idea of an everlasting punishment as utterly opposed to common sense. According to us, and our belief is supported by the Holy Quran as well as the Traditions of the Holy Prophet, no person, however wicked, degenerate and sinful, and whatever his religion,

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will be made to suffer the torments of Hell for ever. Nor will all unbelievers or "Kafirs" necessarily go to Hell; only such will be cast into it who knew and realized the Truth and yet deliberately rejected it. Even in the case of these we cannot say with absolute cretainty that they will inevitably go to Hell. They may or may not. God is All-Merciful and can surely forgive even such persons as these if he so chooses to do. We do not hold a dispensation over Paradise or Hell, and it does not belong to us to decide as to who shall go to Hell and who shall not. The idea of unending infernal chastisements is completely opposed to the teachings of the Holy Quran. The Holy Quran, on the contrary, leads us to believe that Gods's mercy will eventually extend itself even to a stark atheist; otherwise God's declaration in the Holy Quran "my mercy encompasses everything" becomes meaningless. Indeed, on the authority of this self-same verse, Mohiy-ud-Din Ibn Arabi, an eminent Muslim saint, held the belief that a day will come when even the Prince of Evil will be allowed to leave Hell and enter Paradise. Now how very strange and in what utter contrast to the above saint's view is the uncharitable belief of the present-day Muslims who deny salvation even to such of their own fellow-beings as, like the Jews and the Christians, happen to hold a different religion from their own!

Thus there is a fundamental difference between our belief regarding "Kufr" and the belief of the common Mussalmans of our own day, which must always be borne in mind while studying this question. From the point of view of the non-Ahmadi Mussalmans' definition of "Kufr," we do not regard any one to be a "Kafir" at all, whatever his religion,

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much less a man who at least theoratically professes to recite the Kalima, the basic Formula of Muslim Faith.

2

It is given in the Holy Quran, though only impliedly and not stated in so many words, that Jesus was born without a father. The Promised Messiah held the same view, as he states in his book the *Mawahiburrehman*, on page 70: "I believe that Jesus, the son of Mary, and Prophet Yahya, may blessings of Allah be upon them! were both born preternaturally without a father."

3

Ahmadis are not prohibited to say their prayers in congregation with non-Ahmadi Mussalmans; I myself have done so many times. When, during my pilgrimage, I was at Mecca, I often went to say my prayers in the Kaaba, and scores of non-Ahmadis used to say their prayers behind me. In the same way here at Qadian, during our Annual Meeting, hundreds of non-Ahmadis do the same. What is forbidden an Ahmadi to do is to offer his prayers in the leadership of a non-Ahmadi Imam. And this prohibition has been made in accordance with the injunction of the Holy Prophet himself, for he said that when the Promised Messiah had come, those who believed in him must not say their prayers except behind Imams from among themselves. This means that it is not permissible for Ahmadis to say their prayers behind a non-Ahmadi Imam. No reasonable objection can be taken to this. On the contrary, every one who really loves the Holy Prophet ought to appreciate the act of the Ahmadis in this matter, and rather than feel displeased with them for doing so, he should look

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with disfavour upon such Ahmadis as might be found to be lax in obeying the above command of the Holy Prophet. Surely you would never like that merely for the sake of pleasing you we should act contrary to the Holy Prophet's injunctions.

Likewise, I do not think it to be true that God hears the prayers of every one of us. How can God answer the prayers of those who act disobediently to Him and oppose those whom He sends down for the regeneration of mankind? Did not the Meccans, who opposed the Holy Prophet, for example, daily offer prayers for success against him? Do you think God granted their prayers?

In the course of your prayers you can always make a request to God about anything you like in your own words; but where the Arabic texts are required to be recited, it is not permissible to substitute them by their translation in your own vernacular. Why it is not allowed to do so is a lengthy question involving philosophical discussion. Without going much into all these lengthy details, it will suffice for the present purpose to give the following two or three points:

(*a*) The Holy Quran is the most comprehensive of books and most pregnant with meaning, so that it is absolutely impossible to express the full sense of any of its verses in any other language. As a practical proof of this fact, let any one who likes, come forward and try to translate one single verse, which I will set him out of the Holy Quran. It is with a view to providing us with an apportunity, for our moral and spiritual improvement, to ponder these verses and understand their hidden shades of meanings that we are required to recite them in Arabic in our prescribed prayers. If

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their translations had been allowed to be used, we could have only one meaning of the verses before us, and consequently no contemplation would have been possible.

(*b*) God wishes to unite the entire human family into one common brotherhood, and this can be effected only through the ties of a common language. Arabic, by reason of the fact that it is the religious language of the Muslims scattered throughout the world, possesses a great unifying influence and serves that purpose well.

5

As regards an Ahmadi's lifting up his hands in prayer with a non-Ahmadi Mussalman, there is, I think, no harm in doing so. During my short stay in England, on several occasions, I offered up such prayers in common with the Englishmen there. There is, however, one form of prayer, called the *Fatiah* prayer, which non-Ahmadi Mussalmans generally offer, for their dead, in which we do not like to join with them, as, finding no sanction for it in the practice of the Holy Prophet, we look upon it as an entirely unwarranted innovation and avoid it. In all matters we consider it most essential to conform to the practice of the Holy Prophet.

6

The beard, though in itself only a few hairs growing on the face, involves a vital principle, the principle of obedience to the commandments of the Holy Prophet of Islam. What you have said of the beard may equally well be extended to many other things. For instance why do we always face to the Kaaba at our prayers? What would be the harm if we some-

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times faced to the east, or to the north, or to the south ? The offering of prayers five-times-a-day being the underlying idea, the question of direction is an immaterial point and should have been dispensed with. Then again, instead of offering two obligatory rakats at the morning prayer and four rakats at the Zuhar prayer, why may we not do the other way round, making four rakats at the morning prayer and two at the Zuhar prayer ? The total number of the rakats in either case would remain the same, that is six, and to outward seeming that is after all the thing that matters. Again, regarding fasts, what whould be the harm if, instead of taking our meals before dawn and terminating our fast at sunset, we began our fast at 8 or 9 in the morning and brought it to a close at nine or ten at night ? After all it is apparently the duration of the fast that ought to matter. Such instances can be multiplied *ad infinitum*. The same reply that you return in all these cases must also hold good in regard to the beard.

The underlying principle that we follow in all matters is to obey the commandments of the Holy Prophet and do what he enjoins us to do. We know by sound reasons and arguments that he was sent by God, and so, whether we understand the reason of any given order or not, it is our duty implicitly to carry out that order. It is neither a wise nor safe rule of conduct to refuse to do all that you do not understand. Even in your every-day life, if you write out your money-order on an ordinary blank piece of paper instead of on the form prescribed by the postal department for that purpose, do you think they will accept it at the post office ? The ordinary British soldier does not want to know why he is required to make his

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military salute by carrying his hand to one side of his forehead in a particular manner instead of letting him do it by extending his hand outwards. Yet both these forms of salute in themselves are as meaningless as the wearing of a beard is. But while the British soldier implicitly obeys his orders the soldier of the Prophet of God grumbles at the orders given to him by his spiritual general, and wants to know the why and wherefore of everything he is told to do !

The beard may have no connection with our spirituality but with obedience to the commandments of the Holy Prophet it certainly has.

7

The use of the rosary is an exotic practice, which the later generations of Muslims have borrowed from the Jews and imported into their religion, and as such it may well be avoided.

As regards the kissing of hands it is good or bad according to the motives with which you do so. To kiss the hands of a holy man as a mark of love and esteem is a good thing, the companions of the Holy Prophet used to kiss his hands ; but to kiss hands in the belief that the act will purify you and absolve your sins is a rank heresy and is to be strongly depricated.

8

The word " Holiness " as used for holy or pious men in Islam is no doubt done in imitation of its use among the Christians. But there is a difference in sense. The Christians use it for the Pope in the sense of his being Infallible, which use is unlawful in Islam. But among the Muslims it is used in its literal sense,

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for a prophet to mark his supreme Innocence, and for a Caliph to mark his minor Innocence, that is, his being under the protection of God, who watches over him and guides him in all matters, so that in their cumulative effect all his actions conduce to the preservation and advancement of Islam ; and who keeps him from committing such blunders in the discharge of his duties as a Caliph as may be likely to prove disastrous to the general welfare of the Muslim community and of Islam. In this sense it is perfectly allowable to use this word.

This subject has been treated in the Surah Noor, in the Holy Quran.

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"THE CLAIMS OF ISLAM"

(By A. R. Dard)

Abraham is a Prophet who forms a link of affection between Judaism, Christianity and Islam and his name can therefore be made a means of bridging the gulf of misunderstanding and illwill which at present separates these great world religions from each other. He is the one prophet whom all these three religions look upon as sacred and holy, but it is a pity the spirit of Christian aggression has not so far allowed this common bond to develop. Jesus Christ, who was born without a father, is said to be descended from Isaac, the son of Abraham ; therefore, according to devout Christians, all glory and grandeur must go to Isaac and Sarah his mother. So far no one can have a grievance against Christians. They can look upon Christ as God and attribute greatness to Sarah and Isaac as much as they like, but this should not give them a right to speak slightingly of other religions. Muslims look upon Mohammad, Peace and the blessings of God be upon him! as the chosen one of God and he is descended from Ismael, son of Abraham and Hajira (the other wife of Abraham). But there is a tendency amongst Christians to treat Hajira with contempt. They emphasize the point that she was a bondwoman and, therefore, her status as the wife of Abraham was far inferior to that of Sarah. They see her with their earthly eyes and cannot go beyond their materialistic outlook. Then they allege that Ismael, the son of Hajira, did not share the blessings promised to Abraham. Not satisfied with this, they assert further that Mohammad was not even a des-

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cendant of Ismael who, they allege, never came to Arabia.

According to Islam, the righteous men of God, wherever they might appear in the whole world, belong to the entire human race and are not the monopoly of any particular country or nation; therefore, we Muslims look upon the founders of all the great religions of the world as holy men; Moses, Jesus Christ, Isaac were all prophets of God and we must respect and revere them as we do the other prophets. It is impossible for a Muslim, therefore, to speak disparagingly of Jesus Christ or Moses or Abraham and his wife Sarah in any way. Besides, the defects of one are not a proof of the excellence of another. Each prophet has his own merit and status. Islam is a religion of Peace; as a matter of fact it means, literally, Peace. Hence a Muslim always seeks and emphasizes good points. He cannot be spiteful because Islam inculcates a true spirit of appreciation and it is only by emphasizing the good points of one another that peace and goodwill can be established in the world.

But it is a matter of great regret that Christian Missionaries, in spite of their apparent gentleness of spirit, are never slow in seizing or even creating an opportunity for causing bad blood. Muslims from all parts of the world flock every year to Mecca and pay homage to Abraham, Ismael and Hajira. They still experience the pain that Ismael and Hajira felt thousands of years ago. They have done so for centuries but our Christian Missionaries tell us it is all mere pretence, with no reality in it. No wonder there have arisen people amongst the Christians themselves who look upon Jesus Christ also as a myth.

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I shall, however, show that Ismael is equally, if not more, blessed than Isaac, even according to the Bible. As he was the son of Abraham, he shares all the promises of blessings given to Abraham. In (Genesis ch. 12, v. 7) God promised the land of Canaan to Abraham's children " Unto thy seed will I give this land ". Again in (Genesis ch. 15, v. 5) God promised Abraham that He would multiply his children exceedingly. " Look now toward Heaven, and tell the stars, if thou be able to number them; and he said unto them. So shall thy seed be ". Again in (Genesis ch. 17, v. 6-8) God promised that He would make great nations of his progeny and that there would be Kings amongst them. Again, " And I will make thee exceedingly fruitful, and I will make nations of thee and Kings shall come out of thee ". Facts of history amply show that the land of Canaan was given not only to the sons of Isaac but also to the sons of Ismael. Both became the progenitors of great nations and Kings. Hence in the light of the actual fulfilment of the Divine Promises it would be absolutely wrong to suppose that only one of the sons of Abraham was the child of promise.

Now I will show from the Bible that Hajira and Sarah, Ismael and Isaac are all equally blessed according to the Bible. In (Genesis ch. 16, v. 10,) God says to Hajira " I will multiply thy seed exceedingly that it shall not be numbered of the multitude ". Again in (ch. 17, v. 16) God says with respect to Sarah " She shall be a mother of nations ". In (Genesis ch. 17, v. 20) God says " And as for Ismael, I have heard thee, behold I have blessed him ". In (Genesis ch. 25, v. 11) we read " God blessed his son Isaac ". Again Ismael and Isaac are equally the seed of

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Abraham. In (Genesis ch. 21, v. 12) we read, " In Isaac shall thy seed be called" and in the next verse referring to Ismael God says that He will make of him " a nation because he is thy seed". In (Genesis ch. 26, v. 24) God says to Isaac, " I am with thee " and in (Genesis ch. 21, v. 20) God says referring to Ismael " And God was with the lad". The names of Ismael and Isaac were given to them by God Himself. In (Genesis ch. 16, v. 11) God says : "And shalt call his name Ismael " and in (ch. 17, v. 19) God says " And thou shalt call his name Isaac". In (Genesis ch. 17, v. 16) God says, referring to the mother of Isaac " Kings of people shall be of her". Then in verse 20 of the same chapter referring to Ismael God says : " Twelve princes shall he beget". In the presence of these clear words of the Bible it is nothing less than a travesty of facts to say that Isaac or Sarah was in any way more blessed than Ismael or Hajira.

I may remark here in passing that in (Genesis ch. 16, v. 12) Ismael is called " A wild man " which is exactly the translation of the word " Arab ". It was really a sign of the fact that he and his descendants would settle in Arabia. But it is a pity the ignorance and fanaticism of Christian Missionaries does not allow them to see facts as they are. They take pleasure in calling Ismael a wild ass.

J. D. Bate, a Baptist Missionary, in his book " The claims of Ishmael ", published in 1884, has the amazing hardihood to assert that there is no trace of evidence in the Quran in support of the fact that Mohammad was of the descents of Ishmael. It appears that this worthy Missionary must have proceeded to make this statement without as much as reading The Holy Quran even once, for in chapter

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Haj v. 9 of the Holy Quran we read, " the religion of your father, Abraham, who gave you the name of Muslims before this ". Abraham is clearly called the father of Mohammad and the Arabs. Forster in his book, " Historical Geography of Arabia " 1, page 248, says " Mahomet, in the Quran, upheld his claims to the princely and priestly honours of his race on this very ground as an Ishmaelite of the stock of Kedar.

Christian Missionaries always try to show that Ishmael and Hajira never came to Arabia. I will show that it is against the Bible itself. In Isaiah ch. 21, the children of Kedar, the son of Ishmael, are shown in Arabia. Then we read in the Bible (Genesis ch. 21, v. 21) that Ishmael dwelt in the wilderness of Paran ; Christians say that this Paran is situated to the South of Palestine but the Arab Geographers are unanimous that it is the name of a hill in Hedjaz. If you ask the flower sellers of Mecca as to wherefrom they bring the flowers, even the children in the streets will tell you " from the wilderness of Faran ". The very meaning of the word Paran is " a wilderness, a barren tract of land " and this is exactly the description of Mecca which has been given in the Holy Quran and which is also true to facts. With regard to the residence of the sons of Ishmael the Bible says : (Genesis ch. 25 v. 18). " And they dwelt from Havilah unto Shur ". John Eadie, D.D., LL. D. explaining this phrase " from Havilah unto Shur " writes in the Biblical Cyclopaedia published in London 1862, that it designates " the opposite extremes of Arabia ". It may be mentioned here that there are in the world three Parans, one in Hedjaz, one near Sinai, and a third in Samarkand but, as shewn above the Paran where Ishmael lived in no other than that of Arabia. There exist no traditions, oral or written,

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in the history of any other country which can possibly connect the life of Ishmael with any other Paran. St. Paul also seems to support the Muslim view. He says in Galatians (ch. 4, v. 24-25): "For these are the two covenants, the one from the mount Sinai which gendereth to bondage, which is Agar." "For this Agar is Mount Sinai in Arabia". If Hajira had no connection with Arabia, there was no reason at all why St. Paul should have mentioned Arabia in relation to Hajira.

Kedar is described in the above Cyclopaedia as: "A son of Ishmael whose descendants settled in the Southern part of Arabia. Probably Kedar's posterity were the most numerous and powerful of the family of Ishmael, whence the whole of that country is sometimes called Kedar".

In short, it is proved beyond all reasonable doubt that the Ishmaelites lived in Arabia. Inscriptions have been found which prove that Kedar is a synonym of Arabia. Pliny and Forster are convinced of the same.

Apart from all historical and Geographical considerations a Christian cannot escape from this conclusion. If the Bible is an inspired book its prophecies cannot go wrong. It clearly says that Ishmael was going to be a great nation. God says, regarding Ishmael, "I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation". Now the question is, if Ishmael was not in Arabia where is the great nation that was made of him according to this prophecy? Which is the great nation that recognizes Ishmael as their progenitor? Either the prophecy is wrong or it must be admitted

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that Ishmael settled in Arabia which is really the fact.

Abraham had two wives, Sarah and Hajira. Hajira gave birth to Ishmael and Sarah to Isaac. Ishmael was still a child when his step-mother, Sarah, having been upset over something, asked Abraham to turn out Hajira and her son Ishmael. Abraham was very much grieved at this " and the thing was very grievious in Abraham's sight ". And God said unto Abraham " Let it not be grievous in thy sight, in all that Sarah has said unto thee, hearken unto her voice ". God said that He wanted to make a nation of Ishmael. In accordance with the Divine Command, therefore Abraham undertook the arduous journey and brought Hajira and Ishmael unto the valley of Bakka in Hedjaz, where Mecca is now situated. This place Bakka is mentioned in the Bible. Psalms 84 v. 6 " WHO passing through the valley of Bacca make it a well ; the rain also filleth the pools ".

This place was a barren tract of land. Abraham left them both in this valley near the Hills of Safa and Marva with a little provision. Hajira followed him a little distance and asked him as to why he was leaving them there alone in this manner. Abraham replied " It is in obedience to the Command of God " at which Hajira said, " If it is the Will of God, I bow to it. You may go, God will not let us perish ".

The Holy Quran refers to this fact in the words " O Lord, lo, I have settled some of my posterity in an uncultivable valley near unto Thy Holy House, O Lord, that they may establish proper worship ; so incline hearts of men that they may yearn towards them and provide Thou them with fruits in order that they may be thankful, " (Abraham, v. 37).

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It is said that Hajira was very much worried for her son when there was nothing left for them to eat or drink. She ran to and fro in that wilderness in search of water but could not find it. The child was extremely thirsty and his mother could no longer bear the sight of his suffering. She rose up and turned her eyes towards heaven. She cried and wept and ran up to the hill of *Safa* to look for water. Then she ran down and went up the other hill of *Marva* and she kept running to and fro from one hill to the other, seven times. She could neither find any trace of water, nor of anything human. When her prayers to God in her extreme distress and affliction reached the limit, she heard the voice of an angel, saying "O, Hajira, God has heard thy voice and the cry of the lad. Arise and see the lad". There she saw by him a well of water and gave the lad drink. All Muslim Pilgrims run from *Safa* to *Marva* and back seven times in commemmoration of Hajira. This well is known as *Zam Zam*.

It is said that Abraham visited this place a second time. Ishmael had grown up by that time. Both of them built a House of God. It may have been an old place of worship which Abraham re-built. Ishmael helped his father in the construction of this House of God. Abraham placed a black stone in one of the corners from where the circuit of the pilgrimage should begin. It was an uncovered enclosure and is now known as the "Kaaba" or the "Holy of Holies".

The Holy Quran refers to the building of the Kaaba in the words:—"Verily, the first House which was built for the people is the same which is at Bakka". And when Abraham and Ishmael were raising the foundations of the House Abraham prayed, "O Lord, accept from us; Lord, Thou

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and only Thou art the Hearer and Knower. O Lord and make us submissive and show us our ways of worship and relent towards us; Lord, Thou and only Thou art the relenting and merciful. O Lord and raise up in our midst a messenger from among them who shall recite Thy revelations and, shall instruct them in the Scripture and in wisdom and shall make them grow. Thou, only Thou art the mighty and wise".

After the House was completed, Abraham was ordered by God, as follows :

"Purify my House for those who go around and those who meditate therein and those who bow down and prostrate themselves and proclaim unto mankind the pilgrimage. They will come unto thee on foot on every lean camel. They will come from every deep ravine". (Haj. v. 26, 27). Since then Mecca has been the cynosure of all Muslims.

Thousands of people flock to Mecca from all parts of the world and they have done so for centuries every year. The old and the aged undertake the pious journey from distant lands simply to die in Mecca or on the way to Mecca, and those who are unable to go there feel a strong yearning for it and envy the pilgrims. There is no material attraction in Mecca, there are no comforts and there is not much to gain by way of any business. The climate is often most uncomfortable, but there is a ceaseless flow of humanity in this direction every year. Why is all this? There is no force or compulsion, people go their of their own accord. It is the fulfilment of a prayer, the prayer of Abraham. "My Lord, make this land safe, and preserve me and my sons from serving idols.

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Our Lord, Verily, I have made some of my seed dwell in an uncultivable valley by Thy Sacred House, Our Lord, that they may establish proper prayer; and make the hearts of men yearn towards them and provide them with fruits that they may be thankful" (Abraham). It is this prayer which draws men to Mecca. What a wonderful fulfilment of a mighty prophecy.

Islam is a universal religion. To make its appeal as wide as possible it has chosen Abraham, the great patriarch of the world, to be the meeting point of the world. Islam has devised a means for uniting mankind and appeals every year to all the great religions of the world in the name of Abraham who is equally respected by Judaism, Christianity and Islam. The followers of these three ruling religions make about half of the population of the world and taking into consideration the fact that the Mongolian race has also had its origin in Central Asia, Abraham really becomes the common point of contact between a major portion of humanity.

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ISLAM'S MAGNETISM

(By Abdulla R. Scott)

There is some miraculous power connected with the Islamic religion, which so attracts those who embrace it in all sincerity, that they are ready to sacrifice all those near and dear to them and even life itself for the sake of their beloved Faith.

What is the cause of this most powerful attraction, which drew into its folds the heathen hords of Arabia, who, at one time, neither feared nor respected God or Man, were raised from the lowest depths of ignorance and degradation to the highest pinnacles of civilisation and morality ?

What power was it that kept the early Muslims from relinquishing their newly-found Faith in spite of being dragged naked through burning sands ? In fact, every imaginable torture was brought into force and every means was exerted to try and make them revert to their former beliefs, but in each case the punishment was borne with a stout heart and the victim would die cheerfully with the words, "Wahid, Wahid," *i.e.*, One, One, meaning One God.

Now from the beginning of time, the oneness of the Almighty has been taught by all the great Founders of the different religions now existing, but no other religion has shown so great a power of attraction as that of Islam. Again I ask, what is the reason of this great attachment of the Muslims to their Faith ?

The only answer to these questions is the beauty,

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simplicity and naturalness of the tenets of Islam which are applicable to all classes of people in any age.

Islam is the only religion which stands unchallenged for its tolerance and broadmindedness. It teaches its followers to respect and believe in the Divine Prophets of all other Faiths. Regarding this, the Holy Quran says, "And among every people have We raised a Messenger" XVI : 37. "There is no nation but there has passed amongst them a Warner." XXXV : 22.

Islam even goes further than this by admonishing its followers not to speak with disrespect about the gods or idols of other creeds. This is most natural, because by abusing or speaking disrespectfully of the object of worship of others, one becomes instrumental in drawing abuse from the mouths of these worshippers upon the sacred name of Almighty God. This warning is found in Ch. VI : 108 of the Holy Quran in which it is stated "Revile not those who they call on beside Allah, lest they in their ignorance, despitefully revile Him." This strikes at the root of all religious friction.

Another very strong attraction is, that Islam observes no colour or caste bar. All men are equal, no matter wether he be a Negro from the heart of Africa or the whitest man from Europe. In any Muslim country, you will find the lowest peasant standing shoulder to shoulder with his monarch in their common worship of the Almighty Creator, or you may find him dining off the same table as a noble man and in some cases you may even find the noble man waiting upon him.

During the time of the early Muslims, noble men

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have been known to serve under brother Muslims who had been slaves prior to the advent of Islam.

It is well known to those who have read Indian history, that the slave Balban rose from the menial position of water-carrier to eminence, married a Princess of Royal blood and eventually succeeded to the throne. What a vast difference to the treatment meted out to the untouchables of the Hindu religion by their so-called brethren.

Again Islam has laid down the basis of a Universal brotherhood in the following words of the Holy Quran: "O Ye Men, Verily we created you of a male and a female and made you tribes and families that you may know each other. Verily the most honourable of you with Allah is he who is most pious." XLIX: 13. How beautiful, simple and full of meaning these few words are! According to this all mankind are members of one and the same family and as such should treat each person as a brother or sister and to each should be given equality of rights. Only he or she who is most pious will be considered to be on a higher status in the sight of Almighty God.

The next thing in Islam which appeals to one is its simple formula of the Kalima, "La ilaha il-Allaho Muhammad Abdohoo wa Rasooloh" *i.e.*, "There is no God but Allah, and Muhammad is His Servant and Messenger". In these few simple words we are told that there is none worshipable but God. We are not asked to divide our devotion amongst separate deities or to believe in a plurality of gods, but simply to submit all our faculties to the Supreme Being, the Source of all purity. Then we are told that Muhammad (Peace and Blessings of God be on him !) is the Messenger of

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this Perfect Being, and as such, is a pure and perfect Model for humanity. In every mode of life, as a shepherd, king, fugitive, conqueror, statesman, general, bachelor and in wedlock, he thoroughly proved himself to be such a model, and verified his title of Master Prophet. Therefore by taking him as an example we will be enabled to attain to a state of purity which will finally bring us face to face with our beloved Creator.

The word Islam means complete submission to the will of God, or to make Peace. The follower of Islam is known as a Muslim, *i.e.*, one who has submitted himself to God's will, or who has made peace with God and man. One Muslim greets another with the words "Peace be on you," which is replied to with the words "on you be peace and the mercy of God".

The Holy Quran says, "Peace shall also be the salutation of those in Paradise" (10 : 10). "They shall hear therein no vain words nor sinful discourse, but they shall hear only the words Peace, Peace," (56 : 56).

Again the Holy Quran describes the final goal of Islam in the following words "and Allah invites to the abode of Peace" (10 : 25). From this, one can easily understand that the quintessence of Islam consists of Peace alone and that a sincere Muslim is blessed with an ever-contented frame of mind.

In Islam there is no such thing as an everlasting punishment or an eternal Hell. God being All-Merciful His Mercy surpasses all else. Hell is not intended to be a place where Almighty God will revenge Himself on His Creatures, by eternally punishing them without end. It is only a means to gradually purify the sinners and unbelievers of their dross, to enable them to take part in the onward march to the final goal of perfection.

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Also Heavens is not a place where one is meant to idle his time away, but a place where the believer will always be finding further fields of progress. After reaching one stage he will find another which will make his present one appear imperfect and will create in him a desire to attain to this more perfected status.

Finally, in Islam the door of communication with their Creator is ever open to the Muslims. It is not a dead religion of myth and wonderful tales of the past, but a religion full of life for the benefit of the present generation.

The Almighty Creator holds communion to-day with His creatures, as He did with His righteous servants of old. Through adherence to the Holy Quran and sincerely following the Holy Prophet Muhammad (Peace and Blessings of God be on him!) the righteous servants of Islam are raised to the highest pinnacles of spiritual bliss, *i. e.*, Prophethood.

Through certainty of faith and righteous deeds, they have been honoured by the Almighty who showers His favours upon them. They have heard His wonderful voice and seen His beautiful face. He dwells in them and they in Him.

God, to a true Muslim, is not only that wonderful Being Who existed thousands of years ago and has since closed the doors of access to His presence and is now mute and deaf to their prayers. The Omniscient, Omnipotent God is still very much alive to those servants who sincerely strive in His path and whom He honours by raising them to one of the four stages, *i. e.*, Nabiyyen (Prophets), Siddiqeen (Saints), Shuhdai (Martyrs) and Saliheen (Righteous).

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The Muslims are taught to pray for this blessing five times daily thus "Guide Thou us in the right path, *The path of those on whom Thou hast bestowed Thy blessings* excepting those on whom Thy wrath has descended and those who have gone astray".

Hazrat Mirza Gulam Ahmed of Qadian (Peace be on him !) was rewarded in these modern times, for his tireless striving in the path of God. Almighty God conferred upon him the highest title of prophethood and chose him as the Promised Messiah and Mahdi of the latter days. He fulfilled in his holy person all the prophecies contained in all the Holy Scriptures concerning the advent of a world teacher in the later days.

His second successor and present head of the Ahmadiyya community, Hazrat Mirza Bashiruddin Mahmood Ahmad and many of his righteous followers, have also heard that wonderful voice telling them "I AM".

It is this certainty of faith in Almighty God, which causes such a complete transformation in a true Muslim's heart and makes him ready to sacrifice all near and dear to him for the sake of this pure and perfect love which he has found in his Creator and which far excels all else.

It also proves beyond all doubt that Islam is the only living religion of the present day.

If the reader would like to learn more about this wonderful religion, I refer him to that excellent book "The Teachings of Islam by Hazrat Mirza Ghulam Ahmed obtainable from the London Mosque, 63 Melrose Road, Southfields, London. Also it may be had from Seth Abdullah-Alladin, Oxford Street, *Secunderabad* (Deccan), India or from the Book Depot, Qadian, Punjab, India.

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THE ZAKAT

An Essential Principle of Islam

(Translated from Urdu by M. H. Taj)

The institution of *Zakat*, or the poor-rate, forms one of the fundamental principles of Islam, and its observance is as binding upon a Muslim as that of any other principle and its violation as sinful. Notwithstanding this, however, its importance is generally underestimated, and consequently a great deal of laxity appears to prevail regarding its observance. The Holy Prophet has said: "There are five fundamentals of Islam; namely, (1) to believe that there is no god but Allah and that Muhammad is the Apostle of Allah; (2) to offer the Prayer five-times-a-day; (3) to give the *Zakat*; (4) to perform the pilgrimage to the Kaaba, and (5) to fast during the month of *Ramazan*" (Bokhari: the Book of the Articles of Belief).

Islam has enjoined two-fold obligations upon its followers—the obligations which one owes to one's God and those which he owes to his fellow creatures. It has laid as much stress upon the one as upon the other. Now, the institution of *Zakat* constitutes a duty which participates of the nature of both these kinds of obligations. It is at once an obligation which one owes to one's God and an obligation which he owes to his fellow-beings. Its breach is, therefore, doubly sinful.

The term *Zakat* signifies the *purifying and augmenting* of anything, and it is so called because it purifies and augments one's property. God says in

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the Holy Quran: "Whatever you give by way of *Zakat*, you should give it for the sake of winning the pleasure of Allah; those who so give multiply their properties rather than diminish them." (Surah Rum: Section 4). Similarly the Holy Prophet says: "God has made the *Zakat* obligatory upon you so that it may purify your properties" (The Mishkat).

Another good which results from *Zakat* is that it powerfully contributes towards the purification of a man's inner being. God says in the Holy Quran: "O Prophet, levy the *Zakat* from the believers so that it may purify their souls" (Surah Tobah: Section 12). The *Zakat* is indeed a great purifier of the soul, for when a man, out of love for and sympathy with his fellow-beings, gives away for the benefit of the poor a portion of his own lawful earnings, he automatically learns to abstain from acquiring anything by unlawful or otherwise questionable methods. Thus, as one virtue always leads to another virtue, the giving of *Zakat* imparts to all his financial dealings a spirit of honesty and uprightness. Furthermore, it cures an individual of the selfish habit of niggardliness which is a great moral failing. On the other hand, the money on which the prescribed rate due has not been paid is rendered impure and unblessed and will ultimately lead to perdition in the life to come. The Holy Quran says: "God loves not those who are boastful and arrogant, who are themselves niggardly and recommend others to be niggardly also, and who are given to hoarding up riches secretly—for all these unbelievers Allah has prepared painful chastisements." (Sura Nisa: Section 5). And again: "Let them remember who refuse to give in the way of Allah out of what the bounty of Allah has provided them with, that their riches will in the end prove a curse to them instead of a blessing, and

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that on the Day of Judgment these riches shall be forged into chains and hung round their necks" (Surah Al-i-Imran: Section 17).

It is clear from all this that those who, from their innate parsimoniousness, refuse to give the *Zakat*, as enjoined by God, do a great harm to themselves. Their hoardings, instead of bringing them happiness in life, will bring them only pain and bitterness and pave their way to hell both here and hereafter. God says in the Holy Quran: "Let them who take delight in amassing gold and silver and refuse to spend aught out of them for the love of God be warned that a grievous punishment is in store for them. Let them remember that a day will come when their riches shall be heated red hot in the fire and their foreheads, their backs, and their sides shall be branded therewith and they shall be told: 'These are your riches and this is the result of your hoarding them up in life'" (Surah Tobah: Section 4). In the same way the Holy Prophet has observed: "When no *Zakat* is paid on a sum of money or on any other property on which it is payable, the whole of that money or property is corrupted and will go to ruin and destruction" (The Mishkat). It is thus a serious mistake to think and a silly delusion inspired by the Satan that by giving *Zakat* one only wastes one's competence and that if it is not paid it is so much money saved. God says in the Holy Quran: "Verily the Satan promises you poverty and urges you to unseemly conduct, while Allah promises you His forgiveness and His blessings, and Allah's knowledge is great" (Surah Bakr: Section 37).

Some people regard *Zakat* as a burdensome exaction, but as a matter of fact *Zakat* is a wise institution which offers an excellent solution of many of our

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social problems, a solution which God himself has provided for us. It is an obligation laid upon the rich and the well-to-do members of socitey for the benefit of their poor and less fortunate brethren. The Holy Prophet has said: "Collect the *Zakat* from your rich and give it to your poor" (The Tirmzi: Chapter on *Zakat*). It is a wise and useful measure of relief which God has devised for the help of our poor brethren, and none but an utterly selfish person can begrudge extending so trifling a help to his fellow-beings and brethren-in-faith.

The Promised Messiah writes:

"What is *Zakat*? It is a relief given by the rich to the poor. The institution of *Zakat* is based on the noblest principle of philanthropy and fellow-feeling. By taking off just a little from the affluence of one section of the Muslim Society and bestowing it upon the other, it helps to ameliorate the condition of the Muslim Community as a whole and tends to raise the general level of its prosperity. It has been made obligatory upon the rich, but even if it were not so, the feeling of love and humanity for one's fellow-beings ought to have impelled them to help the poor" (The majmua Fatawa Ahmadiyya, vol.1).

There are some among our brethren who distribute their *Zakat* money among the poor on their own account. This is also a great mistake. Ours is by the grace of God, a well-organized Community, founded by the Promised Messiah himself, and has got its own *Baitulmal* or Treasury. No Ahmadi is allowed to dispose of his *Zakat* dues in his own independent way; he must send them here to be spent by the Khalifa-tul-Masih, the holy head of the Community, as he deems proper.

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The Promised Messiah expressly states :

" My brethren ! The present is the time for the service of Islam. Let us avail ourselves of this opportunity, while it lasts, and do all in our power to advance its holy cause. Once the opportunity has gone, it will never recur. Let every one of you from whom *Zakat* is due send his *Zakat* money here. Retrench your expenditures, and cut out all useless expenses " (The Kishti Noah).

The Holy Prophet has said : " No *Zakat* is payable on anything unless it remains in your possession for one clear year." As regards gold and silver, or ornaments made thereof, and money in the form of cash, *Zakat* becomes payable on them if they remain in your possession for a period of one year from the date of their acquisition by you, and for every year you own them you have got to pay a like rate on them annually.

On cash money, in accordance with the standard monetary unit of the country, *Zakat* is payable on every sum from fifty pieces of your money upwards, and its rate of assessment is the fortieth part of that sum. For example, on fifty rupees lying in your possession for one year, you have to pay as *Zakat* the fortieth part thereof, that is Re. 1-4, or Rs. 2-8 per cent. per annum.

As regards *Zakat* on ornaments, the Promised Messiah has given the following rulings :

(1) " No *Zakat* is payable on any ornaments in constant wear.

(2) *Zakat* is payable on all such ornaments as remain lying in disuse for the most part of the year and are only occasionally worne.

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(3) As regards the ornaments which are lent occasionally for use to the poor, according to some authorities no *Zakat* is payable on them.

(4) It is preferable to pay *Zakat* on all such ornaments as are not lent for use to the poor and are worne only by the owner herself. On such ornaments *Zakat* is regularly paid every year by the women in my own house-hold.

(5) All authorities are unanimous that *Zakat* is payable on all such ornaments as lie in disuse throughout the year."——(The Majmua Fatwa Ahmadiyya, vol. 1.)

NOTE.—A pamphlet on *Zakat*, giving full information regarding other articles, such as cereals, live stock, merchandise, etc., on which Zakat is payable will be supplied free on request.

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KHALIFA OR KHALIQA

By

Hafiz Ghulam Muhammad, B.A.

Mr. Nabih A. Faris, a Syrian Christian, now at the Graduate School of Princeton University, U. S. A., comes out with the suggestion that the word *khalifa* in Surah ii : 28 can be improved by the substitution of *khaliqa* for it. He is careful to add that he is not pointing out a mistake, for that he admits is well nigh impossible for as he says " the meticulous care of the Scribes is alone quite sufficient to make us sure of the accuracy of the Qoranic text." But he is constrained to suggest the improvement owing to the far-fetched construction put upon the word *khalifa* by Muslim commentators. It is the interpretation, which though happy in every way, goes against all canons of Arabic lexicography. *Khalifa* he says can never mean *sons of Adam*, for as such it would be the most stupid linguistic error. Hence to suit with the context and the tenor of the narrative he would suggest *khaliqa* meaning *a creature or creation.* To lend weight to his argument he goes into the historical question of the diacritical points which to avoid erroneous reading were inserted to preserve purity of reading of the Holy Quran. So what he means to say is that so far as the text of the Holy Quran goes it is absolutely pure and intact, but in the introduction of diacritical points which is a later invention some mistakes of omission or commission have been made, that is a point or dot is left out where it should have been inserted or given where it should have been omitted. Other instances, he gives are يرتع و يلعب for ندتع و يلعب (xii : 12) or ده سها

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for ﴿ (xci : 10), instances as he happily puts, where the ink on the pen of the Scribe failed to flow or overflowed. In spite of all this he "marvels at the remarkable preservation and integrity of the text" of the Holy Quran.

It would be interesting to quote here the comment on Mr. Faris' article by Mr. Alfred Guillaume of Culham College. He says that the statement that the word *khalifa* occurs only twice in the text is true in the sense that it occurs *several* times in the plural. As to his suggestion of *khaliqa* for *khalifa* he says that the former is nowhere to be met with in the Quran, and therefore on stylistic grounds it would be puerile to maintain that the author employed a word "which cannot be found in his vocabulary." Further on he says that there is a second stronger ground for holding that the text is right, in that the textual version is quite in keeping with the Jewish *haggada* and the *midrash Rabba*. Moreover he thinks that if *khaliqa* replaces *khalifa* in the text, all ground for objection is taken away. It is only the *representative* character of *Adam* that excites the so-called jealousy of the angels. For a *khaliqa* there would have been no cause for objection or question.

We suppose Mr. Guillaume has sufficiently disposed of Mr. Faris' argument and showed the hollowness of his position, though perhaps on grounds that in some cases might not appeal to a Muslim. For instance he says that the purity and integrity of the text of the Holy Quran is well supported by the unique resemblance of it to the text in Midrash and Jewish *haggada*, the insinuation of course being that the Quranic story is based upon the Jewish folklore and traditional writings. In other words the Holy Quran is a mere

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reproduction of the older literatures. It is difficult of course to change Christian Missionary mentality towards Islam, but as our appeal is to wider non-Christian public as well hence it would not be amiss to point out that such an argument cuts both ways. There have been scholars galore and of books in hundreds on the sources of the Christian and Jewish Scriptures, and so many points of contact and similarity have been pointed out that nothing is left of the Jewish and Christian doctrines, beliefs, and Scriptures. Even the most cardinal doctrine of the Christian Church as to the Sonship of Jesus and his sufferings on the cross has been pointed out to be faithful copies and facsimilies of pre-Christian pagan myths and the resemblance has been so complete that some of the early Christian fathers could not help declaring that it was the work of devil while on the other hand even if it can be proved that the Quranic description is a faithful reproduction of this or that Scripture that is an additional and further argument in favour of Islam.

How strong is the Quranic position in regard to the purity and integriry of its text can be fully gauged from the frank admissions of both Mr. Faris and Mr. Guillaume. Says the former, "The meticulous care of the scribes is alone quite sufficient to make us sure of the accuracy of the Quranic text... .....one marvels at the remarkable preservation and integrity of the text under such a system." "The text of the Quran is right," says Mr. Guillaume. By the way what a wonderful contrast does it offer to the Christian amanuenses who did not scruple or hesitate to tamper with or interpolate the Christian Scripture. Some of them went the length of fathering their own works as genuine inspired creations, while they boasted in private as to the spurious natures of their own claims. This is

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a fact well-known to all European scholars and the Christian position is being daily sapped, by newer revelations and disclosures in this behalf.

How wonderful then is the claim set up by the Holy Quran that it is God only that has revealed every particle of it and that not a jot or tittle of it can be changed. Messrs. Faris and Guillaume by their frank admissions have set a seal to the truth of its claim. Nay Mr. Guillaume has gone one better of Mr. Faris who had proposed a variant for the word *Khalifa*. Now the Holy Quran says that if you are in doubt as to its divine nature you can propose a better, and see what happens to you and to your amendment. Mr. Faris had proposed *Khaliqa* instead of the *Quranic* Khalifa and see what another Christian has to say about his suggestion. Says Mr. Guillaume, "Had **Khaliqa** (*Mr. Faris' suggested Variant*) been used there would have been no cause for their objection. They (*the Angels*) would have had no reason to imply thereby that no *Khalifa* was necessary because they themselves already celebrate the praise and glory of God." Mr. Faris has been hoist with his own petard. He had the temerity to go against the combined Muslim-Jewish-Christian Arabic Scholarship and it is one of his own kind who has been out to demolish his whole superstructure. Mr. Guillaume asserts that as a mere creation Adam could not at all excite their jealousy; it was the representative character, *the Khilafat*, the being *a Khalifa* and not a *Khaliqa* as he says that makes the angels say what they say. Hence it is *Khalifa* and not *Khaliqa* that fits in and suits with the text.

It is, perhaps, not beside the point to mention here that the Quranic Word, "*Khalifa*" is more apposite than ***image or likeness*** of the Christian Bible. Mr. Guillaume

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seems to know it as he says, " obviously Muhammad could not use such an expression, and he paraphrased it : man was to be God's representative". Again Mr. Faris stumbles over the word *Khalifa*. The expression *The Sons of Adam* used by some interpreters greatly agitate him. This he calls the most stupid linguistic error, although he admits that the great linguists of the last fourteen hundred years, Jews, Christians, and Muslims, all alike, have accepted it. Yet he calls it a linguistic error, since *Khalifa* singular number, meaning representative of God cannot mean *Sons of Adam*, a plural expression, and at the same time *the murderous race which infects the earth* cannot be divine representatives. Evidently he means God's representative cannot degenerate into a murderous race. But how can he believe that God's figure and likeness can be disfigured if Adam was really created in the image and likeness of God (*vide* Genesis). Perhaps he forgets that it is out of this murderous race that there comes out the son of man, rather *Son of Adam* as it occurs in the original. And if we are to believe in *that son of man* he says that some of the *Sons of Adam* have really been termed gods, whilst those that were given the epithet of the *Sons of Adam* are legion in number. Very probably this side of the question never occurred to Mr. Faris, or he would have thought twice before venturing into such stupid suggestions. Now as to the disparity of Grammatical position. Here is an instance from his own scripture. "In the sweat of thy face shalt thou eat bread, till thou return to the ground," Says Genesis III : 19. Now how is Mr. Faris going to interpret singular for the plural for it applies to all mankind. More later one on hearing from Mr. Faris.

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WHAT HAZRAT KHALIFATUL MASIH EXPECTS FROM AHMADI LADIES

Aims and objects of the Lajnat-o-Imaulla Association

(Translated from Urdu by M. H. Taj.)

To fulfil the object for which God has created mankind, women have their duties and responsibilities just as men have theirs. But it is very much to be doubted if there are many among our women who have the least notion as to what Islam requires of them — how they must comport themselves, what they must do and what they must refrain from doing, in order to please their Maker, win His nearness, and become the recipients of His favours and His blessings, not only in the life to come but even in this very life. They have no idea of any duties and of any responsibilities beyond those immediately connected with their daily household matters. Nothing else under the sun is worth while in their opinion, yet it is through women alone that we can counteract the insidious propaganda which the enemies of Islam are engaged in carrying on against it. They misrepresent Islam to women and make them hate it ; then through the agency of women, they work upon the innocent and unsophisticated minds of young children and poison their thoughts against Islam and thus make them grow up implacable enemies of that religion. All this mischief is done through women and through women must we undo it. Then again, through them as the mothers of our children, we can bring up our children as true and devoted servants of Islam, ready to bear any hardships for it and to make

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any sacrifices in its cause. Indeed, it is not too much to say that all the future progress of our community lies in the hands of the mothers of our children. It is an admitted fact that the influences and impressions which a child imbibes during its childhood days are always stronger, more tenacious, and more vivid than those it receives in after years ; in like manner, no success in any work initiated among women to uplift them and to make them take interest in religion can at all be possible except through the co-operative efforts of women themselves. For this reason I desire to invite all those of our sisters who realize the importance and urgent necessity of the work mentioned above to come forward and help us in achieving the objects set out below :

1. It is most imperatively necessary that our women should devote themselves to the acquisition of religious knowledge and try to impart that knowledge to their other sisters.

2. In order to systematically carry on the work outlined above, it is necessary that a committee or an association of women should be formed.

3. For the carrying on of the above work it is likewise necessary that some rules and regulations should be framed which shall be equally binding on all the members of the above association.

4. It is necessary that all the above rules and regulations should be in conformity with the teachings of Islam as expounded by the Ahmadiyya Movement, and should be calculated to be helpful in the dissemination of those teachings.

5. It is necessary that under the management of

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the association, periodical meetings be convened at which papers, dealing with such subjects as have a bearing on the present day problems and conditions of the world, and written by the members of the association themselves, be read. This will help the members to turn their knowledge to practical account.

6. In order to increase the knowledge of the members, it is necessary that the association should, from time to time, arrange for lectures to be delivered under its auspices by men well versed in the Islamic Theology, on subjects which the association may deem of importance.

7. In order to preserve and to cement the constitutional integrity of the community, it is of the utmost importance that all the activities of the Association should be in complete harmony with and conducive to the success of the general scheme of work formulated and laid down for the said association by the Khalifa-tul-masih in being, and they should be subject to his guidance and control in all matters whether great or small.

8. It is necessary that each member of the Association should strive her utmost, as indeed the teachings of Islam as well as the injunctions of the Holy Prophet and of the Promised Messiah make it incumbent upon every good Muslim to do, to strengthen the bonds of unity and of brotherhood among all the members of the community in general, and should not regard any sacrifice too great to be made to secure that result.

9. It is most necessary that each member of the Association should devote herself with constant and unremitting diligence to the betterment of her moral

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and spiritual condition. Remember, God has not given you this life for the purpose of merely eating and wearing beautiful clothes, but has done so in order that you may form yourselves to virtue, cultivate moral and spiritual beauty, and become the obedient servants of your Allah. To this purpose you must emulate as well as co-operate with one another. Also, put your heads together and try to discover other possible ways and means of doing so.

10. It is most necessary that you should try to realize your responsibilities in regard to the rearing of your children, and instead of letting them, through negligence, grow up lazy, careless, and indifferent towards religion, you must spare no pains in making them active, clever, and industrious, and teach them all that you know and all that you can of religion, and infuse in them a zeal to live up to the teachings of Islam and to be ready and eager to make every sacrifice for it in their power, and to love God, the Holy Prophet and the Promised Messiah, and their Caliphs. To this end try to think of all possible ways and means.

11. So as to work successfully in co-operation with one another, it is most necessary that you should always try to overlook one another's faults and abstain from criticizing one another's work. Try to cure one another's defects through forbearance and patient perseverance rather than create discord among yourselves by getting impatient and angry with one another.

12. In view of the fact that in works of this kind people as a rule generally laugh in the beginning both at the work itself and at those carrying on that work,

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it is most necessary that you should go on with your work without caring for what the people say. Try to learn to bear with patience and courage the adverse criticism of others; this will have good effect upon your other sisters and they will be induced to join you in your work.

13. To promote this work and to carry it on permanently, it is necessary that everyone of you should try to win others over to your point of view and get them to become members of the association.

14. In order to make the work of the association go on smoothly, and in order to prevent it from being undone it is necessary that only those should be enlisted as members of the association who share the views of the association. No woman who differs in opinion should be made a member, nor any member be allowed to remain so whose views and opinions have undergone a change and come to conflict with the views of the Association.

15. As the Ahmadiyya Community is not a body consisting of any particular classes, rich or poor, high and low, it is imperatively necessary that, while according due respect to those whom God has given a superiority of position in life, no invidious distinctions should be made between the rich and the poor members of the Association, but they should all be treated as equals, and a spirit of the equality of the brotherhood of man should be fostered and developed among them.

16. It is necessary that the Association should try to discover ways and means of practically serving the cause of Islam as well as of helping such members of the community, whether men or women, as are poor

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and need help.

17. As no undertaking can prosper and succeed without the grace, mercy, and help of God : it is most necessary that the members of the Association should always pray to Allah to give them knowledge, power and the best means of realizing the noble objects they have set themselves to achieve. May He help us in our undertaking, give us courage and perseverance and guide us to our goal, and may He grant that we may live and die true Muslims, and may the noble work our community is carrying on in the world meet with ever-increasing success, and may the cause of Islam triumph in the world and may it remain victorious to the end of the world.

Let every sister who agrees with the objects set out above and is prepared to work to achieve them in co-operation with her other sisters in conformity with the rules and regulations to be framed and passed by the association in the near future, send her name to me. When the above rules and regulations are ready, a copy of the same will be forwarded to each sister and she will be required to sign under these rules and give her promise in writing to observe and act upon them.

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HISTORY OF THE SPLIT IN THE AHMADIYYA COMMUNITY—I

Its Nature and Causes

By S. Niaz

Hazrat Maulvi Nur-ud-Din Khalifatul Masih I breathed his last on Friday the 13th of March 1914. (May God rest his soul and shower His choicest blessings upon him). After his death the Ahmadiyya Community split up into two parts; by far the major portion of the Community accepted Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as Khalifatul Masih II and took *biat* at his hand, while a small minority (which has, since then, been continually on the decrease) did not accept him as Khalifa and stood aloof from the main body of the Community. Why this small minority chose to break away from the parent stock and on what grounds it took its stand is the object of this study to find out.

As will be readily realized, a clear comprehension of the nature and causes of tendencies and movements in the history of any given group of humanity, necessitates a somewhat close study of the circumstances and environment in which that community lives its life and the personal inclinations and characteristics of such individuals as may have been prominent in the life of the Community at the time when those tendencies and movements began to manifest themselves.

From the first moment of taking his stand on this axiom the investigator is enabled to lay bare for examination the freak vein which, at one time in the

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history of the community, tended so violently to assert itself that for some time it seriously threatened to change the very grain of the young growing timber in which it had come to be lodged.

In order to obtain the first pre-requisite for this study let us go back to the days when the Promised Messiah, the holy founder of the movement, was still alive in the midst of his desciples. These desciples were ordinary men drawn from the various walks of life but all possessing one common characteristic. Embedded deep in their natures was an inherent dislike of the materialistic view of life which at that time was sweaping the earth from pole to pole. They had been reluctant to accept that there was no significance in human life beyond the pleasure or pain of the moment but they had been like children stumbling in the dark—poor lost souls crying in wilderness—as the only other possible alternative to this view, *i. e.*, the prevailing forms of various religions as interpreted and practised by their compeers, fell far short of satisfying the deeper spiritual longings of their nature. They were in this state, boardering on despair, when the Promised Messiah appeared and his sacred words drove their customary doubtes, uncertainties and misgivings from their hearts, bringing conviction in their place and a great Hope and Peace.

By far the greater number of these desciples were drawn from the general body of the Indian Muslims—Sunnis, Shias, Wahabis and Hanafis. Islam in those days was in very sore straits. Its temporal power, at one time so great as to make the Muslims practically controllers of world destinies, was now no more—partly smashed to smitherens by the successive blows of its enemies and partly eaten away by inner rusts of deadly

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corosion—civil wars. Its religious influence also had almost shrunk to zero. Christianity was the religion of those who now ruled over the world and as such had a great advantage over Islam, a religion followed by a beaten and decadent people. Moreover, Christiandom had not forgotten how dangerously near it had been to going under in its struggle against Islam, both as a temporal power and as a philosophy of moral and spiritual values. In order to prevent a repitition of that terrible ordeal a determined pro-Christian propaganda was launched over the entire Orient and gradually intensified to such an extent which bade fair to replace the Quran and the Crescent by the four Gospels and the cross as symbols of life.

The rotten core of the prevailing religious beliefs and practices, based not on the firm unshakable ground of the sacred word of God, but on ignorance and superstition or on innovations which had their origin in the self-interest of clever unscrupulous *Mullas* was ill-equipped to withstand the shock of this double onslaught. The result was that the various Christian Missions began to meet with a degree of success which was alarming in its possibilities. The *Mullahs* and the learned theologians, shepherds of the fold of Islam, when brought face to face with the superior financial resources of their opponents; their superior organization; superior technique of religious propaganda; superior mental and educational equipment, these *Mullahs* became mere pathetic figures of impotency, comic in their ignorance of that very religion which they were called upon to defend, and of the universe in which they lived. The weakness of their defence was so palpable and obvious that, in more ways than one, it had a disasterous effect upon their own

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morale and the psychology of the masses.

These were the conditions and this the environment in which the Promised Messiah appeared. He claimed to be the Mehdi of the age, the promised *Hakam*, the Judge who was to decide those age-long quarrels between Sunis and Shias and Wahabis and Hanafis which for centuries had been tearing out the vitals of Islamic solidarity ; he said that God had raised him as a prophet in the spirit of the Messiah of old to " break the cross ", as had been spoken of in the Ahadis (the traditions) of the Holy Prophet of Islam, may peace and the blessings of God be upon him ! and *he* further *claimed* that he was the expected world teacher, prophecies about whose advent in the later days were to be met with in the Scriptures of almost every religion.

The Promised Messiah, in the course of his life, wrote about 80 books. The subject-matter dealt within these books was (1) the superior value of Islam as a religion over all other religious systems of the world ; (2) his own claim to be the promised world teacher and prophet. The effect of these illuminating writings, combined with the marvellous works which he wrought and which hundreds saw with their own eyes, soon began to make itself felt. He gained desciples in thousands in all parts of India. The Ahmadis, as these desciples were called, enlightened by his writings and discources and invested with a power and a deep insight into matters spiritual very rare in those days became like an impregnable wall round the citadel of Islam, at that time sorely pressed by the simultaneous assault of three separate enemies—the Christian Missionaries, the Arya Samaj and a wide spread spirit of atheism. Whenever and wherever contact was made between an Ahmadi on

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the one hand and a Christian Missionary, a member of the Arya Samaj or an atheists on the other, the result was invariably the same—a clear and convincing route of the enemies of Islam. As a matter of fact this turn of the tide was so complete as to put new heart into the heretofore thoroughly beaten non-Ahmadis as well, with the result that they began to draw freely upon the arsenal which the Promised Messiah had brought into existence in the form of his marvellous writings.

Yet, notwithstanding the fact that the non-Ahmadis gave to the Promised Messiah and to his followers a voluntary and unstinted meed of praise as the Champions of Islam, they nevertheless remained adamant in rejecting the claims of the Promised Messiah and spared no pains in carrying on a relentless, perhaps also an unscrupulous, campaign of villification and persecution against him and his followers —a curious state of affairs, apparently self-contradictory, but in no way difficult to explain.

The redoubtable and timely services which the Promised Messiah rendered to Islam were so obvious and overwhelming as to force recognition and gratitude; his claim, however, to be the Mehdi, the Promised Messiah, the Promised world reformer and Prophet (Nabi) was in fundamental conflict with the private pet theories, prejudices, and expectations, entertained and cherished by the Muslims regarding the advent of the warrior Mehdi and the return of the Prophet Jesus from the heavens, to which he had been taken by God in order to save him from death, and where he had been in residence, alive in flesh and blood, all through the nineteen centuries which had elapsed since the event of crucifiction. The Muslim public could not but recognize that the Promised Messiah

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had not only defended Islam successfully but had also carried the war into the home lands of the enemy; but when it came to a question of accepting his claims they rejected him outright because he did not conform to their preconceived notions, all based on ignorance and superstition. If it were to be said that, but for the specific claim to be the long expected world Teacher and Messenger of God, the Promised Messiah would have at once been hailed by the Muslims as the greatest champion of Islam of these days, there would indeed be no exaggeration in it. This peculiar attitude of the general Muslims towards the Promised Messiah holds the key to the hair splitting controvercies which we come across between the Muba'een and non-Muba'een regarding questions generally referred to as *Nabuwwat* and *Kufar-o-Islam*.

As has already been observed, the Promised Messiah had attracted desciples from every walk and station in life. One among these was a gentleman named Khwaja Kamal-ud-Din. He had, before he came in contact with the Promised Messiah, been on the verge of floundering in the cross currents of doubts about the truth of Islam which assail men who have the misfortune of happening to be exposed to the influence of the materialistic tendencies inherent in the present-day civilization and had, to a certain extent, been showing an inclination towards Christianity. The picture of Islam which the practical daily life of Muslims presented before him and did not appeal to him; change of religion, on the other hand, in the social conditions which prevail in India, involves a considerable degree of breaking away with one's relations and friends: he was therefore on the horns of a dilema when luck brought him under the influence of the

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Promised Messiah's teachings. These presented Islam in a new light which satisfied his intellect and put forth before him ideals which were noble and worthy.

As was natural in these circumstances Khwaja Kamal-ud-Din took *Bait* at the hand of the Promised Messiah. But his allegiance to his spiritual master and his realization of the true stature of the Promised Messiah, it seems, remained grossly imperfect and superficial as will be readily seen from the following incident :

In 1897 a memorable conference of religions took place in Lahore. Representatives of the various religions were invited to put forth the views of their respective religions with regard to definite given questions. On the invitation of the convenors of this conference the Promised Messiah wrote a learned discourse which has since been published in book form under the name of *Islami usul ki* philosophy, and the *Teachings of Islam* which is its translation into English. Before being read out in the conference, this paper was read to the desciples of the Promised Messiah who happened to be present in Qadian at the moment. Kh. Kamal-ud-Din was among these and when the reading was finished he had the hardihood to give expression to ideas which were to the effect that the paper contained but an ordinary, unimpressive discussion of the questions; that it was meant to be read before a distinguished audience in which eminent scholars of other religions were to present their view points in comparison with which this paper would fall flat ; that, indeed, he would not be surprised if it were to draw the ridicule of the audience upon itself and thus humiliate the Ahmadis. The Promised Messiah tried to dispell his excessive passimism and

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announced that God Almighty had revealed to him that his paper would gain the distinction of being unanimously acclaimed to be the best paper read in the Conference. The Khwaja Sahib's sense of disappointment and his misgivings, however, remained in spite of this positive, definite and authoritative announcement from his spiritual master whom he had accepted as being the chosen servant of God expressly raised by Him to lead erring humanity to paths of spiritual progress and peace – a claim of which special and extraordinary Divine Aid is a necessary and an unfailing adjunct. No wonder that the other Ahmadis who realized the full import of the Promised Messiah's claim were amazed at a demonstration of this mentality and the spiritual shallowness which it indicated.

The Promised Messiah, when sending his representatives to this conference, specially instructed Khwaja Sahib to have a poster (which he wrote personally for the purpose) published and distributed in Lahore to the effect that it had been revealed to him, (the Promised Messiah) by God Almighty that his paper would, with one voice, be acclaimed as the best read in that conference. But Khwaja Sahib's misgivings had obtained such a firm hold upon him that he did his best not to do so, as probably he considered that such a poster would only add to the humiliation when the paper would come to be read. The other companions of the Promised Messiah, however, who, unlike the Khwaja Sahib, were firm of faith, pressed him to publish the poster and he yielded at the very eleventh hour, the poster being affixed to walls (and such like) in various places in the town at the dead of the night immediately preceeding the day on which it was to be read; and had it affixed, it may here be mentioned, in positions and places where it was least likely to attract

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attention on the morrow. One wonders if feebleness of faith could have gone any further, or, to use a more accurate and appropriate word, any lower!

Next day when this paper came to be read in the conference, some idea of its grandeur and its impression upon the audience may be gained from the fact that when it could not be finished in the time alloted to it, more time was given, and when it began to appear that it could not be finished even then the assembled Conference with one voice decided to have an extra sitting on the next day, the reading of paper then being finished before a packed house that had listened spell-bound all the time the reading had lasted.

There are one or two other notable incidents connected with Khwaja Kamal-ud-Din which occurred in the lifetime of the Promised Messiah, and as the Khwaja Sahib took a very prominent part in the differences which arose later and finally lead to the split; and as these incidents supply the key-note to the psychology of the Khwaja Sahib, it is worth while to make a brief allusion to them before taking up the thread of happenings which came after the demise of the Promised Messiah and which form the most critical and also, in many respects, the most crucial episode in the history of the Ahmadiyya Community. The persecution which the Promised Messiah met with at the hands of his enemies very often took the form of troublesome law suits and litigations: Khwaja Kamal-ud-Din who was a lawyer by profession had opportunities of serving the Promised Messiah in this capacity of his legal adviser and representative. In this capacity also he, on occasions, displayed a feebleness of faith and a very poor realization of the exalted position of the Promised Messiah details of which need not be men-

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tioned here. Over and above these, however, there is another little episode which goes far to indicate that the Khwaja Sahib's faith in the Promised Messiah was but a mere drum with a hollow inside—was like a thin inflated bladder which collapses entirely at the merest casual pin prick. In 1905 the "Watan," an influential daily in those days, set afoot a move to the effect that "The Review of Religions" (a monthly founded by Promised Messiah himself) should adopt it as its settled policy to leave out, for ever in future, all mention of the name and the specific claims of the Promised Messiah. This change, the "Watan" advocated, would bring forward hundreds and thousands of Muslims to its aid who so far had been holding back on account of the too obviously pro-Ahmadi nature of the articles appearing in it. "The Review of Religions", it said, was doing valuable work and deserved every encouragement which would certainly be forthcoming provided that, that element was in future kept out which made the general Muslim public withhold its support.

Needless to say that this obliging offer to render assistance to the Review of Religions involved, in reality, a total and thorough negation of the position which the Promised Messiah held in the Divine Scheme for the regeneration and revival of Islam; nevertheless, Khwaja Kamal-ud-Din identified himself enthusiatically with this strange proposal : he, as a matter of fact, went to the length of deciding definitely once far all, at least as far as he was concerned, that in future the Review of Religions proper should contain no mention of the Promised Messiah and that for this purpose and inorder to fulfil any other specific need which the Ahmadiyya Community may have a supplement of the journal should be started.

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But this proposal gave rise to such a storm of opposition that he had to abandon it.

This idea, it may here be remarked, had made a very strong appeal to another Ahmadi also—Dr. Abdul Hakim of Patiala ; and although Khwaja Kamal-ud-Din, its real protagonist did not pursue it further, Dr. Abdul Hakim started a correspondence with the Promised Messiah on the point, which correspondence, in its final stages, disclosed, on the part of Dr. Abdul Hakim, a fundamental divergence of opinion from the views held by the Promised Messiah with regard to the position of those Muslims who did not accept his claim to be Promised Mehdi and the Divine Messenger. The Promised Messiah at last turned him out of the Ahmadiyya Community on account of his clinging to views which the Promised Messiah did not endorse. Here is a portion out of the last letter which the Promised Messiah wrote to Dr. Abdul Hakim on the point :—

> If you believe that the thousands of Muslims who have not accepted me (the Promised Messiah) cannot be considered to have no righteous and God fearing men among them at all, then, applying the same principle, you will have to concede that the hundreds of thousands of Jews and Christians even though they have not accepted the Holy Prophet Muhammad, must have among them a number of pious men who have light and truth in their hearts. In any event when God has revealed and made it clear to me that whomsoever my call has reached and he does not accept me, he is not a true Muslim and is guilty in sight of the Lord, how can I turn my back upon His clear behest at the request of a person whose heart is in darkness and lies warped by a thousand wordly influences. Far more easy it is for me to repudiate such a person himself and I, therefore, this day declare that I renounce you and turn you out of the Ahmadiyya Community."

The result of this prompt and decisive action on

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the part of the Promised Messiah was that no other member of the Community dared openly to subscribe to the views which had brought Dr. Abdul Hakim to this end; but, as has been shown by subsequent development, it appears that these and similar ideas had found a surreptitious way into the heart of many people, the Khwaja Sahib being by no means the least affected among them, so much so that the world has, since, seen him openly advocating this belief and preaching it to the public.

The Promised Messiah breathed his last on the 26th May 1908 (may the peace of God and His choicest blessings be upon him). The personalities prominent in the life of the Community at that time were :—

1. Hazrat Hakim Maulvi Nur-ud-Din whom the Promised Messiah himself had held in very high esteem for being his most worthy and examplary desciple, and who was so venerated and loved by the Community that with one accord he was elected to be the first successor of the Promised Messiah.

2. Maulvi Muhammad Ali, M. A., LL. B., who was the editor of the Review of Religions, and who, being one of those men (very few at that time) who had any degree of command over the English language, had come to the fore front as the only man in the Community who was capable of fulfilling one of its most pressing needs—that of creating literature in English. He was also the General Secretary of the Board of Trustees of Sadar Anjuman-i-Ahmadiyya.

3. Khwaja Kamal-ud-Din, B. A., LL. B., who was a lawyer, practising in Lahore, at that time. He was

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a friend and close associate of Maulvi Muhammad Ali.

4. Maulvi Muhammad Ahsan of Amroha who was a prominent theologian and divine of the old type and was an influential member of the Community.

5. Dr. Mirza Yaqub Beg, Lahore.

6. Syed Muhammad Hussain, Assistant Surgeon, Lahore.

7. Sheikh Rahmat Ullah, Merchant, Lahore.

8. Mir Hamid Shah, Sialkot.

9. Maulvi Ghulam Hassan, Sub-Registrar, Peshawar.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the present head of the community was then only 19 years of age.

The Board of Trustees Sadar Anjuman-i-Ahmadiyya, was then only a recently created body in the Ahmadiyya Community, but, as in the differences which arose later, the position of this body in the community became, or at any rate was in the beginning, the central point of the controversy it seems advisable to introduce it to the reader. When the Promised Messiah repeatedly received revelations from God which clearly indicated the near approach of his last moments upon this earth, he, for the future guidance of the Community wrote out his will which was then (February 1907) published in a book form and which he named *Alwasiyyat*. In this will was laid the foundation of Maqbarah-i-Bahishti and incidently of the Board of Trustees. The idea underlying the Maqbarah-i-Bahishti was that God fearing men and those who may have taken pains and undergone hardships to succour the cause of Islam,

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should be buried together in one cemetery so that it may form a worthy memorial to inspire future generations of Ahmadis with similar high ideals.

Conditions with which it was necessary to comply inorder to be buried in this Maqbara were clearly laid down by the Promised Messiah, chief among these being that (1) no one could be buried there who did not accept all his claims; (2) that only men of outstanding goodness and piety could be buried there; (3) provided they dedicated at least $\frac{1}{10}$th of their property for the service of Islam and the Ahmadiyya Community. The properties accruing to the Community in this way, the Promised Massiah stipulated, were to be given in the charge of an Anjuman (body, group, association) which was to be known as Anjuman Kar Pardas Masalih Maqbara-i-Bahishti.

This Anjuman was formed soon after the publication of *Alwasiyyat* but the original idea of the Promised Messiah about an Anjuman of this kind was, with characteristic daring and liberty on the part of Khwaja Kamal-ud-Din, Maulvi Muhammad Ali and their friends, enlarged and widened into the Sadar Anjuman Ahmadiyya with its Board of Trustees, its Anjuman Taraqi Islam and its Anjuman Kar Pardas Masalih Maqbara-i-Bahishti etc. This amplification was planned by the above mentioned gentlemen and submitted to the Promised Messiah for approval which was given, though with the remark that the devisers of this scheme were setting their face in a direction other than the one in which he (the Promised Messiah) wished to take them.

As has been observed the most eminent personality in the Community after the Promised Messiah

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was Hazrat Maulvi Nur-ud-Din. He was, however, a living personification of the saying. "He who knows (God) most is most afraid and least inclined to be self assertive"; those who saw him in those days do not need being told how he always preferred to stay in the background. Some other people on the other hand (Maulvi Muhammad Ali, Khwaja Kamal-ud-Din Dr. Mirza Yaqub Beg and their friends) who were graduates, lawyers or successful men of business (and unfortunately for the Community) with little or no knowledge of religion or insight into matters spiritual, had come to look upon themselves as the intellectuals and the best brains of the Community, and considered themselves its representatives, capable of handling its affairs and called upon to shoulder their responsibilities.

In the Majlas-i-Mu'tamidin (Board of Trustees) Sadar Anjuman-i-Ahmadiyya which had been brought into being sometime before the death of the Promised Messiah there was a solid block of men of this bent of mind. They seem to have conceived the idea of making the Board of Trustees of Sadar Anjuman-i-Ahmadiyya the supreme controlling body in the Community the guiding reigns of which they considered themselves well qualified to hold. Even though the Promised Messiah had given expression to a sense of misgiving regarding the direction in which they had set their course, they proceeded to go full steam ahead without worrying to consult their charts again. Or perhaps, as some people think, they were but land lubbers to whom the charts and the compass were but so many curios without any possibility of having a bearing upon the course their own lives!

However the case may be, the stage was in this way set for the momentous drama that was to be

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enacted in the near future. After the death of the Promised Messiah the whole community with one voice elceted Hazrat Hakim Maulvi Nur-ud-Din as Khalifatul Masih and took *bait* at his hand. This was during the last week of May 1908. Later events have proved that there were, even at this early date, indications of a discordant note which, however, was drowned by and dared not lift itself any louder against the overwhelming enthusiasm with which the Community hailed Hazrat Maulvi Nur-ud-Din as the first successor of the Promised Messiah. But the secret fissure which had come to exist in the body of the Community soon yawned out in open view for all the world to see.

During the life time of the Promised Messiah Hazrat Maulvi Nur-ud-Din was the President of the Board of Trustees of Sadar Anjuman-i-Ahmadiyya, being put in that position by the Promised Messiah himself. Maulvi Muhammad Ali who was its General Secretary is, on occasions, known to have come into conflict with Hazrat Hakim Nur-ud-Din and, as he was of a temperament which does not readily forgive and forget any insult or slight (real or imaginary), he appears to have carried the memory of these clashes which wrankled in his breast even after he had taken *bait* at Hazrat Hakim Nur-ud-Din's hand and had accepted him as the Khalifatul Masih.

At the time of the death of the Promised Messiah we have, therefore, two men who occupied important and influential positions and who became the very central figures in the later differences and controversies, giving significant clues as to the direction in which their minds were working. To sacrifice some of, or rather, the most important and fundamental characteristics of the Ahmadiyya Community inorder to secure the applause

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and help of the non-Ahmadi Muslim masses reveals itself to be an over mastering impulse of Khwaja Sahib's nature; while imaginary slights sufferred at the hands of a man whom the whole Community later hailed as Kalifatul Masih was the secret sore in the heart of Maulvi Muhammad Ali.

That Maulvi Muhammad Ali was by temperament prone to feeling insulted by trivial matters which had no element of slight in them is further borne out by a rather personal note which he struck in the December issue of the Review of Religions in 1907, on the occasion of his wife's death. He expressed his gratitude to such of his friends as had helped him during his wife's illness and shown sympathy with him in his sad bereavement while, in a manner of speaking, he complained against a " benefactor " who had given him a practical lesson " not to regard, ever in future, any house in this world as his own ".

Now, for a long time past, prior to the death of his wife, Maulvi Muhammad Ali had been living in a portion of the house of the Promised Messiah. When the sons of the Promised Messiah married and had children and when the question of insufficient and inadequate accommodation became pressing, Hazarat Umul Mominin was forced to request Maulvi Muhammad Ali to make other arrangements for himself. Hazrat Hakim Nur-ud-Din, Khalifatul Masih I, who was at that time living in another portion of the same house (adjacent to the one in which Maulvi Muhammad Ali was living) was also at about the same time requested to move into other quarters. This is the incident to which Maulvi Muhammad Ali refers as teaching him a practical lesson not to look upon any house in this world as his own.

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When, on the death of the Promised Messiah, the consencus of opinion in the Ahmadiyya elected Hazrat Hakim Nur-ud-Din as Khalifatul Masih, Maulvi Mohammad Ali, as has been hinted above raised a voice of dissent and at first declined to take *bait* at his hand – a fact which he himself has had to admit, though in words which indicate that he would fain have denied it if he could. On page 29 of " Haqiqat-i-Ikhtalafat " he writes : " when the hearse (of the Promised Messiah) reached Qadian (from Lahore where the Promised Messiah had breathed his last) Khwaja Kamal-ud-Din told me that it had been proposed that Hazarat Maulvi Nur-ud-Din should be the " JANASHEEN " (successor) of the Promised Messiah, whereupon I remarked that that was quite right ; that Hazrat Maulvi Nur-ud-Din was the only person who was fit for that position in every way. Then he told me that it had also been decided that all Ahmadis should take *bait* at his hand, to which I replied that there was no need to do that, only those need take *bait* who may be new comers in the community and that this should be so was in reality the purport and meaning of *Alwasiyyat*. The Khwaja Sahib urged that the situation was delicate ; that there was danger of cleavage in the Community ; that there was no harm, really, if Ahmadis should take *bait* at the hand of Hazrat Maulvi Sahib : whereupon I also agreed to it. This, as God is my witness is the real truth ; which incident, after distortion, Mian Sahib has described in this way."

The reference in these last words is to a passage bearing on the point which occurs in "Aeena-i-Sadaqat", a book written by Hazrat Khalifatul Masih II, in answer to Maulvi Muhammad Ali's "Split." This passage

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runs as follows : –

" When, on the death of the Promised Messiah he (Hazarat Maulvi Nur-ud-Din) was elected Khalifa the Maulvi Sahib (Muhammad Ali) did not like it ; he even declined to accept Hazrat Khalifatul Masih as such and urged that the desirability and necessity for Khilafat could not be proved : but seeing the trend of opinion in the Community and in view also of the too obviously meagre chance which he had of carrying the Community with him he (Moulvi Muhammad Ali) yielded and took *bait* "

On reading the two passages just quoted one fails to see what it is that Moulvi Muhammad Ali calls distortion on the part of Hazrat Khalifatul Masih II. Obviously there are four things which Hazrat Khaliftul Masih II, has stated in this passage :

(1) That Moulvi Muhammad Ali did not at once accept Hazrat Moulvi Nur-ud-Din as the Khalifa ;

(2) That he dissented from the trend of opinion in the Community, urging that there was no necessity to have a Khalifa at all ;

(3) But on realising that there was no effective support for his views in the Community

(4) he yielded and took *bait* at the hands of Khalifat-ul-Masih I. That all these things haveb een admitted, some in so many words while others by implication, in the version of the incident given by Maulana Mohammad Ali himself, is plain for every one to see for himself. Only Maulana Muhammad Ali, perhaps, relies on the word " Janasheen " which he uses in this passage in connection with Hazrat Khalifat-ul-Masih I, to pull him out of the mouth of the yawning

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abyss which has opened up under his feet; that and the words that he only objected to the necessity of old members also taking *bait* at the hand of Hazrat Khalifat-ul-Masih I, the "Janasheen" of the Promised Messiah as he is here spoken of by Maulvi Muhammad Ali. But "out of the frying pan in the fire." One can not help asking why, if according to *Alwasiyyat* there was no need for old members of the Community to take *bait* anew at the hand of the "Janasheen" of the Promised Messiah; and if, in the opinion of Maulvi Muhammad Ali, to do so was tantamount to going against the sacred will and testament of the Promised Messiah, then why did he (Maulvi Muhammad Ali) consent to such a course, knowing this well and realising the full import of his action. Was it not his duty at such a critical moment to show a firmness more firm than the firmness of the mountains and either to marshal the entire community along the line chalked out by the Promised Messiah, or at any rate, not to be swept off his feet on the very first impact of an adverse wave. And the word "Janasheen" incidently has sown the most troublesome thorns in his path as will be shown later.

It may also be mentioned here that Maulvi Muhammad Ali in his book "Haqiqat-i-Ikhtalafat" has also referred to Khwaja Kamal-ud-Din's inexplicable behaviour in connection with the marvellous paper which the Promised Messiah wrote to be read in the Religious Conference in Lahore. What he has attempted to do is to suggest that this behaviour can be interpreted in other ways besides the one in which it has been interpreted by Hazrat Khalifat-ul-Masih II in *Aieena-i-Sadaqat* though, curiously enough, he has failed to suggest as much as one single alternative meaning or complexion which can be put upon it.

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All that he has achieved in this attempt is to call Hazrat Khalifat-ul-Masih II a number of names for holding this view. The fact that he has here made no attempt to deny the actual facts of the case is proof conclusive that Khwaja Kamal-ud-Din was greatly disappointed when this paper was read in Qadian; that the Promised Messiah told him that it had been revealed by God that the paper would, with one accord, be acclaimed as the best; that he gave the Khwaja Sahib the draft of a poster, containing a prophecy to that effect, which he was ordered to get printed and to publish in Lahore; that the Khwaja Sahib did so at the eleventh hour, against his will apparently and only under pressure from the other Ahmadis; and that even then he had the posters affixed to walls and such like places at the dead of night and had them fixed, moreover, in places and positions in which they were not likely to attract much attention.

However, to resume the thread of the narrative, on the death of the Promised Messiah Hazrat Maulvi Nur-ud-Din was chosen by the community to succeed him. The members of the community then proceeded to take *bait* at his hand; but, to go by his own version, it occurred to Maulvi Muhammad Ali that to do so was not in accordance with the purport and meaning of "*Alwasiyyat*." He therefore demurred at first but on being pressed by some of his friends, who convinced him that the situation was a delicate one, he also took *bait* at last. Maulvi Muhammad Ali would have us believe that he only demurred from taking *bait*, which act he thought was unnecessary in the case of the old members of the Community who had already taken *bait* at the hand of the Promised Messiah and was

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moreover contrary to his last will and testament : that he did not at all hesitate to accept Hazrat Maulvi Nur-ud-Din as the *Janasheen* of the Promised Messiah. But the sequence of later events and certain ripples which, originating from him and the circle of his intimate friends, are soon after found to be breaking upon the smooth surface, very gently and imperceptibly though at first, indicate plainly that Maulvi Muhammad Ali in the beginning definitely decided not to accept Hazrat Khalifat-ul-Masih I to be the successor of the Promised Messiah in any sense ; that his ground for taking up this attitude was that *Alwasiyyat* positively precluded Khilafat or any other such office held by a single individual ; and that the powers and privileges pertaining thereto had, by the Promised Messiah in his last will and testament, been vested in the Sadar Anjuman-i-Ahmadiyya ; that in the immediate circle of his more intimate friends there were some other people too who held similar views ; that the majority of them, on reflection, or say, on finding an overwhelming weight of opinion in the Community inclined the other way, had decided for the present to take *bait* at the hand of Hazrat Khalifat-ul-Masih I ; that Maulvi Muhammad Ali probably was not fully cognizant of his friends having arrived at this decision until his conversation with Khwaja Kamal-ud-Din to which he refers on page 29 of " Haqiqat-i-Ikhtalafat " took place ; that on the position being explained to him by Khwaja Kamal-ud-Din he fell in with the decision arrived at by his friends ; and that this decision was that so far they did not possess in their persons, singally or collectively, weight and influence enough to be able to wrench off the entire community from its own desired course and to set its face in a direction selected by them ; that any such attempt in the circum-

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stances would be worse than fool-hardy; and that it would really be much better to let the vessel sail out for a while in the direction indicated by popular choice and then, when everybody else may be asleep below, to give a deft turn to the helm—slight, very slight, but which would, nevertheless, soon take them hundreds of miles off the set course.

This analysis of the "delicate and critical" situation, which must have been presented with the lucidity and force characteristic of Khawaja Kamal-ud-Din, then, had its effect upon Maulvi Muhammad Ali, and he and his friends took *bait* at the hand of Hazrat Khalifatul Masih I, but did so with an important mental reservation and immediately proceeded to mould the opinion of the Community into conformity with their own views. Accordingly we find that immediately after these events, in this particular circle (which, as the days went by began to get clearly defined) the relative position and powers of the Khalifa and the Anjuman became a favourite topic of discussion and these people began to feel their way about in the Community. Within a fortnight of the passing away of the Promised Messiah Maulvi Muhammad Ali asked Hazrat Mirza Bashir-ud-Din Mahmud Ahmad as to what was his idea with regard to the powers of the Khalifa. He replied that the time to raise this question (if at all the powers of the Khalifa were open to them to be curtailed) was when as yet they had not accepted Hazrat Maulvi Nur-ud-Din as Khalifatul Masih; and that after taking *bait* at his hand and swearing obedience to him it was worse than absurd to talk which powers belonged to him and which did not. The feelers were thereupon withdrawn and the conversation was turned on to other matters. The fact that Hazrat Mirza Bashir-ud-Din Mahmud Ahmad later

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became Khalifatul Masih II, is no reason why we should discard his testimony in this matter, but leaving even this apart, clear evidence is not wanting that this group, immediately after swearing obedience to him, proceeded quietly to influence the Community and to put forth before it their private pet theory that in the affairs of the community the Anjuman was the real supreme and controlling authority and not the Khalifa.

In the annual gathering of the Community at Qadian, the headquarters of the movement, during December 1908, only six months afterwards, a definite and determined but tactful attempt was made to switch off the mind of the community from Hazrat Khalifatul Masih I, and to make it look in another direction for guidance. In the official report of the proceedings of this gathering, we have the first place given to the annual report of Sadar Anjuman Ahmadiyya wherein, on the very first page, we come across this passage :

> " What is the Sadar Anjuman-i-Ahmadiyya ? It is the name of the entire number of the members of the Ahmadiyya Community taken as a whole and as one body. In other words, the name of the Ahmadiyya Community, when spoken of with reference to its activities, is Sadar Anjuman-i-Ahmadiyya, a body of which every individual of the movement who helps the community in any way is a member. As this community or, which is the same thing, the members of this Anjuman are to be found scattered not only in the Punjab and India but in other parts of the globe as well ; and as therefore, it is mpossible for these members to take part personally in the activities of the Community, the Promised Messiah, when he founded this Anjuman, also created at the same time another smaller body called the Majlas-i- Mu'tamidin for the purpose of carrying on the executive functions. This Board comprises fourteen members nominated by the Promised Messiah himself and,

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through his flawless and unerring discernment, he put at their head as their president that preeminent personage who, in the eyes of God Almighty, stood marked out to become his Khalifa after his death and who, today, is ourAmir and leader. The Promised Messiah entrusted the entire control and executive powers to this Board and had it functioning in his own life, giving to all its decisions the position of finality. Accordingly we find that in the course of the year under report on the 27th October 1907 he wrote, on an occasion, the following words : My opinion is no other than this that when any affair has been settled in the Anjuman and when the majority is in favour of it that decision should be deemed correct and final. But I also like to add that in matters pertaining to religion and the specific objects of our divine mission, information of such decisions should be sent to me. I am fully confident that this Anjuman would never in any case act against my wishes and the above is written purely by way of precaution, lest a decision concern a matter with regard to which God Almighty may have some special intuitions. And this condition holds only during my life time, the considered conclusion of this Anjuman being sufficient in all matters after my death.' "

After this, dropping the subject abruptly and leaving their powerful suggestion (thrown in a masterly manner) to sink into the mind of the audience, the report goes on to talk of other matters. But the speakers who followed all took up the same burden of the song and carefully concealing the ultimate objective of the manoeuvre, so that no opposition may have a chance to crystallize they proceeded to wean away the community from the control and guidance of Hazrat Khalifatul Masih I.

The first speaker apart from Hazrat Khalifatul Masih I is Mir Hamid Shah of Sialkot. A close study

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of his speech brings out the fact that some inner light makes him believe that the "Qudrat-i-Saniah", about the coming of which glad tidings had been given by the Promised Messiah in *Alwasiyyat*, had made its first manifestation in their midst in the person of Hazrat Khalifatul Masih I (See page 78) ; but this inner light seems confused in him by some subtle influence which appears to be holding him in its spell and which tends to take him in a direction away from the path which he thinks he is treading ; and ever and anon, he appears puzzled and alarmed when he misses the expected landmarks on the road. He is found bestowing high praise on the eminent personalities of Sadar-i-A'la (by which phrase he means the personalities prominent in the Community) and goes on to say (page 80) "Therefore, in view of the exigencies of the occasion and the position which we occupy, it is encumbent on us that we should listen with all attention to the proposals of this Sadar-i-A'la and should undertake to carry out those proposals. The personalities comprising the Sadar-i-A'la who are even now under the spiritual influence of Hazrat Khalifatul Masih and who witness his God given *jazb* (attraction) day and night ; and the surviving members of the family of the Promised Messiah who are in support of Sadar-i-A'la, all these, with their combined prayers can draw divine help and succour to an extent not as yet possible (except in rare exceptions) in the case of those members of the community who are living in various places outside. The only object of our coming here now, therefore, is to subordinate our entire capacities and powers to the will of the personalities of Sadar-i-A'la, obedience to whose orders is our bounden duty."

This passage is remarkable for two reasons : (1) for

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speaking of Sadar-i-A'la as something apart from Hazrat Khalifatul Masih and from the surviving members of the Promised Messiah's family ; (2) and for preaching the new doctrine that it was the duty of the Ahmadiyya Community to subordinute itself to the will not of Hazrat Khalifatul Masih but of the eminent and worthy personalities of this Sadar-i-A'la. Those who knew Mir Hamid Shah in his life—his simple, straightforward, steadfast and unsuspecting nature – will not take long to see whose spirit it was that was speaking through him in these words, cleverly calculated to make an unsuspecting tool of him in misleading people and also at the same time to confuse, to drug and stupify his own simple perceptions. As a matter of fact the entire paragraph covering pages 79 and 80 furnishes a most striking study in this respect.

Two other speakers, (Dr. Mirza Yaqub Beg and Dr. Syed Muhammad Hussain Shah) both belonging to this comaradarie, went more quickly and more openly to their point. Dr. Mirza Yaqub Beg told the audience plainly that the Sadar Anjuman-i-Ahmadiyya was the successor in office of the Khalifa ordained by God (*i.e.* the Promised Messiah), while the other tried to bring Maulvi Muhammad Ali into lime-light (page 96) and then went on to describe what the Sadar Anjuman expected from the Community, giving a programme prepared by it, which the Community was required to carry out under its guidance and control.

Keeping an eye on these ideas which Maulvi Muhammad Ali and his friends were trying to instill in the unsuspecting mind of the Community one is in a position to realize the truth of the following passage in A'ina-i-Sadaqat, page 128 :

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"Meanwhile the time for the annual gathering drew near, for which occasion the friends of Maulvi Muhammad Ali took special pains to prepare their speeches. Then coming to the stage one after another they started to impress upon the audience that Sadar Anjuman-i-Ahmadiyya, of which these people were the trustees, was the real sucessor of the Promised Messiah being put in that position by the Promised Messiah himself, and that obedience to its decrees was obligatory upon the whole community. So much stress, however, was laid on the point and the thing repeated so frequently that some discerning people got wise as to their real intentions which, they saw, were no other than to divest Hazrat Khalifatul Masih I of all those powers which in Islam are vested in Khilafat and to establish, instead, the Khilafat of Sadar Anjuman. Eight members out of fourteen were close and bosom friends of Maulvi Muhammad Ali while many others were accustomed to saying aye aye and nay nay to his yes or no as the case may be, some on account of their innate tendency to take everything and everybody on trust and others because that was all they were capable of doing. The Khilafat of Sadar Anjuman virtually meant the Khilafat of Maulvi Muhammad Ali who was at that time the sole authority in it by virtue of being at the head of a private clique of his friends. On account of certain other duties I did not get an opportunity of listening to all the speeches and even from those I did attend I failed to perceive the drift of this undercurrent but, as later events have proved, some other people had peneterated to this depth."

It may here be remarked that the basic fallacy into which Maulvi Muhammad Ali and his friends fell only too precipitately being already strongly pre-

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disposed in that direction, was that the Promised Messiah had given the status of finality to the decisions of the Board of Trustees of Sadar Anjuman-i-Ahmadiyya (in which theirs was the dominant element) whereas this position, in that very passage on which they take their stand, the Promised Messiah has given to the decisions of the Sadar Anjuman-i-Ahmadiyya which,to quote Maulvi Muhammad Ali's own words " is the name of the entire number of the members of the Community taken as a whole and as one body." It is obvious that the very first decision of this Anjuman immediately on the death of the Promised Messiah was to elect Hazrat Hakim Nur-ud-Din to be the Khalifatul Massih thus recognising him to be possessed of all those powers and privileges which in Islam are vested in Khilafat; and perhaps it would be pardonable to say that it passes the comprehension of ordinary mortals how those persons who were led into open defiance of the very first decision of the proper Sadar Anjuman-i-Ahmadyyia can claim to champion its cause and to uphold its authority.

That some idea concerning this spirit of rebellion was in some mysterious and miraculous way being conveyed to Hazrat Khalifatul Masih and that he took the earliest opportunity to warn the Community against it in general terms is borne out by a passage in that speech which Hazrat Khalifatul Masih delivered in the very first annual gathering of his Khilafat.

"A question here rises which is: you (meaning himself) are not a Mulhaim ; what need have we of you : is not the guidance provided for us by the Promised Messiah sufficient for our needs? He has left 80 books ; what else do we need besides? But I tell you that this is the question of wicked people (*bad bakht*) who

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have no knowledge of the ways of God. Such questions strike at the very root of the purpose and function of the Prophets of God ; for it can equally be asked that whereas "God taught Adam the names, all of them," (taught Adam everything that is) wherein then lies the necessity of believing in Noah and Abraham... .....Then coming to more recent times take the case of Prophet Mohammad (may the peace and blessings of God be upon him) whom I believe to be Khatim-ur-Rusul, Khatam-ul-Hukam, Khatam-un-Nabieen, Khatam-ul-Auliya and Khatam-ul-Insan. If after him a person does not believe in Abu Bakr the verdict of the Holy Quran about such a person is "and he who denies after this he is amongst the *fasiqueen*." ..... Then how can you rebel and say we have no need (of you).. ....the truth of the matter is that concord, agreement and unity are indispensable and these are unattainable without organising under an Imam."

The Ahmadis who had assembled in Qadian thus had an opportunity of listening to those who were secretly clearing their way in order to seduce the Community from its allegiance to the rightful Khalifa and also to what Hazarat Khalifatul Masih thought of those men engaged in this work. The people then dispersed to their homes. There were however men in Qadian who had seen which way the wind was blowing and, apprehensive lest the poision carried away unsuspectingly by many people should get a chance to vitiate the system, thought it was necessary to obtain a clear ruling as to whether the Sadar Anjuman (wrongly confused by the agitators with the Board of Trustees) was subordinate to the Khalifa or *vice versa*.

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Mir Mohammad Ishaq, one among this number drew up a number of questions calculated to draw out a decisive and unambiguous ruling on the point and submitted them to Hazrat Khalifatul Masih I for favour of an answer. Hazarat Khalifatul Masih handed these over to Maulvi Mohammad Ali for that purpose. In the answers which Maulvi Muhammad Ali submitted he assigned such an insignificant and ineffectual roll to the Khalifa that Hazrat Khalifatul Masih on reading these was struck with amazement. These questions along with the answers which he gave have been reproduced by Maulvi Muhammad Ali himself in Haqiqat-i-Ikhtalafat (pages 38—41) and any one can see what status and position and authority he gives therein to the Khalifa.

(*to be continued.*)

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AHMADIYYA MOVEMENT IN FOREIGN LANDS

West Africa

The Rev. Alhaj F. R. Hakeem, our Missionary to West Africa in his latest letter writes as follows regarding the activities of our Mission in Gold Coast and Nigeria :—

" The *Id-ul-Azha* was celebrated on 26th March. On the occasion of *Id-ul-Fitr* the Ahmadies of the outlying districts were asked to be present at Salt Pond. But that entailed much hardship and unnecessary expense for the infirm and the destitute. Children and women also could not come. This time, therefore, only Ahmadies of the places which are not far removed from Salt Pond were asked to come and for those who could not attend in person I had prepared a *Khutba* in advance which some of the senior students of our school had committed to memory These students were sent to the places from where the Ahmadies could not attend the *Id* prayer in person They led the prayer and read out my *Khutba* and thus though not in body yet in spirit all the Ahmadies of the Colony, as it were, were present in the vast congregation that had assembled at Salt Pond.

" It is to be regretted that this time we could not observe the Prophet Day as the *Alfazal* containing the information as to on what particular date it was to be observed reached us after the day fixed for the purpose had already passed. And though we had received no information or directions about observing even the second *Tabligh Day* from Qadian and when at last we received any information it was long after the *Tabligh Day* had passed I would not miss observing all such functions, I fixed, therefore, the 8th April to be observed as the *Tabligh Day* and sent necessary directions and instructions to all the branches of the Movement in various parts of the Colony and Sierre Leone and Nigeria and from the reports that I have received it appears that to about twelve thousands persons the Message of Islam was conveyed. I gave a lecture at Salt Pond and sent by post some 775 copies of a pamphlet prepared for the occasion.

" It is about 14 months ago that I arrived in Salt Pond and though soon after I came here I paid a flying visit to almost all the

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various centres of Ahmadiyyat in these parts I could, however, undertake no properly organized ispection tour up to now as my whole attention was devoted towards raising our Salt Pond School to its former standard and reputation The conducting of the School standard forms a very important part of our activities. Any lowering of the education in our school tells upon the yearly grant that we receive from the Government and consequently upon our finances. The annual inspection of the School was over on 9th April and the inspector went quite satisfied. My mind became relieved of a burden that had heavily weighed upon it I was now free to go on a long missionary tour and from 9th April up till now I have seen more than 2,000 Ahmadies belonging to different Communities It is very difficult for the Ahmadies in Gold Coast to gather at a fixed place. A major part of the year the people spend in the cocoa gardens which are situated far removed from one another and some places are so far distant that a word has to be sent weeks in advance to enable them to see the Missionary at a convenient place. In spite of these difficulties in our way the tour has beeen a great success. At every place public lectures were given and it gives me great satisfaction to state that the chiefs of almost all the towns gave me their unstinted co-operation and help. In Abasa and Gomoo two wholly Christian towns and specially in the latter town which is a great centre of Christianity in these parts I had the good fortune to expose the untenability and hollowness of Christian precepts and tenets standing at the entrance of the central church of the town. The whole congregation listened to me attentively and the Christian catehist in a vain effort to neutralise the effect which my speech had evidently produced upon the audience was badly discomfited. From here I went to Abakwaa where I had the rarest delight of my life by laying the foundation stone of the biggest and most beautiful mosque in the whole colony of Gold Coast in 1925. This is a purely Ahmadi town and my joy knows no bound when I find myself seated in the circle of Ahmadies who listened to and accepted the Message that came to them from across the seas. When I see that I was instrumental in bringing these people, dark of countenances but shining with the Light of Faith. to the fold of God's own Messiah, my soul bows in thankfulness before the Almighty, may His name be hallowed. Our Mission has taken deep roots in the Colony. The following two incidents will, perhaps, bear out my statement. In spite of the repeated efforts I had made before I left for India in 1929 and after I came back last year in England and here I could not succeed in getting our Mission secure a mention in the Colony's Blue Book. The only

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answer I got to my petitions in this connection was that under the heading of 'missions' in the Blue Book only the Christian missions would be mentioned. Sometime back I wrote a letter to the Governor repeating my request To my great surprise the reply came that I should supply the relevant details regarding our Mission which shall be published in the 1933-1934 edition of the Blue Book. This shows that the Government has begun to realize the importance and significance of our Gold Coast Mission. Let me add here that the Ahmadies in the Gold Coast colony alone number 16,824 souls. God be praised.

The second incident worth mentioning which shows how far the prestige of the Ahmadiyya Movement in the Colony has grown is as follows. In May last the Government appointed a Chief for the town (Abakwaa). The said Chief is a Roman Catholic by religion but as the residents of the town belong to various creeds and denominations therefore before being entrusted with the execution of his office he was taken to the head priest of every creed who prayed for his long life and prosperity. Naturally he was brought to me also. Before praying for him I advised him and his ministers and councillors in a brief speech to discharge their duties and responsibilities justly and equitably and then presented to him a copy of the first chapter of the Quran in English. The Chief appreciated and admired my speech very much which was highly spoken of in all quarters. I remember quite well that when I paid my first visit to this town some years back and after having bought a plot of land erected a beautiful school building over it, I had to encounter severe opposition from the gentry of the town and was even served with a notice to quit the building as the people from whom I had bought the piece of land were not its lawful owners and now the same people along with their newly appointed Chief and his councillors listened to my speech very attentively, even reverently.

" On the Empire Day, 24th May, the boys of our school staged a drama in the school to which we invited about 80 select people from the town. But the actual audience was so large that we could not quite accomodate all of them. Our school in Abakwaa is making rapid progress in all directions and I am giving more time and attention to rearing and bringing up the new and young Ahmedies in the traditions of Islam and Ahmadiyyat and towards raising the standard of the School. My efforts in this connection have met with a large measure of

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success. The Inspector of Schools who paid a visit to the School a few days went satisfied with the instruction and general condition of the school. In the school Log Book he wrote the following remarks : –

" The school has gained much of its lost ground..... a good feature of the school is the interest shown by the Manager and teachers in their work. There is an air of enthusiasm about the place."

We have opened a new school in Ekwam Krome. Now we have seven Ahmadiyya schools in the Gold Coast Colony. *The Dars* of the Quran and *Mishkat* and of the books of the Promised Messiah is given daily. Besides that I teach theology in the school in Salt Pond. We have opened a theology class in which education is imparted to our would be preachers. I teach Arabic and the Quran to this class also. In accordance with the orders of Hazrat Khalifatul Masih I am making preparations to go to Nigeria where I will stay for about 6 months and my address there would be "F. R. Hakeem, Ahmadiyya Movement, P. O. Box 727, Lagos, Nigeria, West Africa." The Imam Ajose is incharge of the Mission in Nigeria. He works hard. The Nigerian Community have won the suit which had dragged on for two years regarding the ownership of our Jami Masjid. To Mr. Jibril Martin Bar.-at-Law, our zealous and enthusiastic brother a large measure of the credit for this signal success should go. Since I wrote my last letter 59 persons have joined the Ahmadiyya Movement. ***Alhamdo lillah.***

Palestine and Syria.

We give below the English rendering of a letter which a renowned Syrian theologian and speaker wrote to our Missionary Maulvi Abul-Ata in recognition of the great efforts, the Maulvi Sahib is making to remove misunderstandings about the teachings of the Quran and in preaching and presenting to the Jews, the Christians and the Muslims alike in Syria and Palestine the progressive, invincible and all-conquering Islam. The said theologian whose name is Muhammad Hashim Rashid and who was sometime the bitterest and most implacable enemy of the Ahmadiyya Movement in the Land of the Prophets and when Sayyad Zain-ul-Abideen Wali Ullah Shah and Maulvi Jalal-ud-Din Shams in 1925 went to Syria, had gone so far as

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even to issue a *fatwa* that the murder of our missionaries was permissable and had left no stone unturned to stir and exite the public against them. The theologian's opposition to the Ahmaddiyya principles and doctrines has seen no lessening and dimunition but he has been so much overwhelmed with feelings of gratitude and delight over the great services, rendered to the cause of Islam by the Ahmadiyya Movement that he has deemed it advisable to give expreession to them in a letter which he has written to Maulvi Abul-Ata and which is given below:—

To—MAULVI ABUL ATA ALJULLUNDHARI,
Preacher of the Ahmadiyya Movement.

DEAR BROTHER,

"Peace be with you. I have received a copy of your tract entitled *ain-uz-zia-fir-rad-i-'ala' Kashfil Ghata* (the Fountain of Light in refutation of 'a misconception removed'). The steadfastness, persistence and courage with which you have opposed and fought successfully the forces of Darkness, falsehood and infidelity have filled my heart with feelings of deep gratitude and thankfullness and I hope that God will direct your steps to the path of true Islam of which one of the fundamental principles is that the Holy Prophet Muhammad (Peace be upon him) was the last Prophet and that no Prophet with a new law or following an old law can come, with the exception of Jesus Christ who went up to heavens alive in his physical body and who will descend from the heavens on the wings of angels in the Last Days and will follow the Holy Phrophet and the teachings of the Quran and will refute and oppose all principles and doctrines contrary to Islamic precepts. And this will happen when the Mahdi will appear as is recorded in the books of Traditions and is believed in by the Muslims. The Messiah will fight the *Dajjal* and will kill him by his spear and the forces of evil will be put to rout in spite of all their deceptions and cheatings, plans and strategems. But my disagreement and difference with your beliefs and doctrines cannot prevent me from paying a whole-hearted tribute to your great and noble missionary activities and efforts nor can it prevent me from praying that God may help you and assist you in the noble work you are doing and that you may continue to fight false docrines and tenets and in this way help the Muslims by preaching true and right bliefs.

"Members of the Ahmadiyya Community! You have no

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disagreement with the Muslims in most of their beliefs and religious practices You are at one with the orthodox Muslims in fighting the false doctrines of the God-head of Jesus Christ and other similar polytheistic beliefs. I, therefore, did not like the statement recorded by you in your tract made by a certain person to the effect that the *Ulema* of Islam look askance at the evangelistic activities of the Ahmadiyya preachers. This statement is a lie and a libel against the Muslim Ulema. Disagreement in our views regarding the death of Jesus Christ cannot stand in the way of our presenting a united front to the preachers of false beliefs and in demolishing the edifice of totally wrong and erroneous doctrines have written these few lines to show that my unqualified and unreserved sympathy and support go with you in your discussions with the up-holders of idolaterous and polytheistic doctrines and in your endeavours to establish the true belief of the One-ness of God and to refute and repudiate the doctrine of the Divinity of anybody else beside Him. I request and hope that you would send me 15 or more copies of your tract entitled *'ain-uz-zia* that I may distribute them among Muslim brethern so that they may like me know of your great services in the cause of Islam and recognize and appreciate them. Let it remain no secret that the Muslim respect and accord unstinted appreciation and recognition to the services of any one who may co-operate with him in fighting and opposing false beliefs and in establishing the doctrine of the Oneness of God I am anxiously waiting for your reply and pray that God may vouchsafe you the power and light to agree with the Muslims in all other beliefs and that He may guide you to the right path and save you from the fires of Hell on the day when authority will be for God alone."

Yours sincerely,

MUHAMMAD HASHIM RASHID

Al-Khatib, Damas, Syria.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
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